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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XXVI.

STATE AND PROSPECTS OF CHRISTIANITY.

PSALM CXXVI. 6.—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

When we view the communities of our country, bearing the smooth name of CHRISTIAN, and observe what feeble evidence they discover of being influenced by the principles of Christianity, we are sometimes almost brought to despair of our race. During thirty or forty years, a complete generation of man, we welcome the ministrations, able and earnest ministrations of the sanctuary; and yet, when we perceive in the mass of men only the faintest dawn of Christian perfection, have we not reason to consider the condition of the human family as hopeless? Assuredly it is enough to damp the enthusiasm of any minister or Christian, and it *has* awoke in prophets, apostles, and the Savior himself the voice of grief and expostulation. Still the dispenser of the word of life has the best assurance of success, even the promise of the Infinite Spirit: He that goes forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

With what extreme accuracy these words communicate a grand truth of revelation! The grand principle to which they direct us, is this: What is now invisible, is not the less real and certain, because it is invisible; or, to give the sentiment a different form of expression, this promise of the Supreme Disposer, even the improvement of humankind, however mysteriously it remain from age to age unaccomplished, is not the less sure. However uncompromising the field of the Christian world may now appear, the precious seed of the gospel is there, sowing and sown; the process of renovation is every season advancing; and, beneath the Sun of Righteousness, the glorious harvest-time of the soul is coming and come. Blessed be a disposing Providence! soul after soul is maturing for immortal life.

Of this assurance Isaiah, the prophet of the gospel, gives the following representation. It is impossible to conceive one more encouraging or beautiful from the mouth of the Almighty. Verily, as the rain descends, and the snow from the heavens, and returns not to them, but waters and softens the earth, and makes it germinate and yield its increase, so as to give seed to the sower and bread to the eater; so shall be the word, which proceeds from my mouth; it shall not return to me fruitless, but shall accomplish I have purposed, and succeed in the object for which I have sent it.

The apostle Paul appears to express the same sentiment, when he proclaims the triumph and universal dominion of Christ's mediatorial kingdom: Then will come the end, when he *shall* have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for *he must reign, till he have put all enemies under his feet.* Even the last enemy, death, shall be destroyed. We need seek no farther for the spiritual efficacy of revealed truth.

I. If such, then, is to be the ultimate success of the gospel, you may ask me: Why does the sower of the precious seed, the dispenser of divine truth, go forth *weeping? He*, if no other person under heaven, ought to be inspired with the loftiest hopes of the heart,—with immoveable confidence in the wisdom, goodness, and power of the infinite Being who promises.

This on the first view of the subject, I am willing to acknowledge, seems the most natural emotion. If the Sovereign of the universe has declared; 'My word shall accomplish what I purpose; it shall not return to me fruitless;' all room for doubt or despondency seems to be removed. But this is viewing the promise too abstractedly: it is rather considering the *grand result* of the harvest, than the *individual stages* of its progress. The harvest of the gospel may be, and will be glorious, notwithstanding that failures, failures innumerable, accompany its growth.

The minister of Christ, like this perfect exemplar he would imitate, stands in the field of the world. He scatters the precious seed of the word; he dispenses the principles and promises of Christianity; principles to guide, and promises to animate. To enlighten the human soul, darkened by ignorance and sin; to persuade men to advance in the sacred illumination of Christian holiness; to warn them to escape from the grasp of disobedience and vice,—vice and disobedience in their ten thousand forms of evil;—these, even the awful realities of time and eterntty, these are the warm wish, the prime and ultimate aim, of the preacher of revealed truth.

Does this laborer, allow me to ask, does this hard laborer in the field of his master, see the precious seed strike downward into the heart? does he behold it shoot upward in the fresh loveliness of piety, and form the ripening sheaf of salvation?—This prospect, blessed be God! he is sometimes permitted to contemplate; but alas; like his master before him, how often is he grieved for the hardness of men's hearts! how often, like him, does he wonder at their unbelief! how often, like him, does he weep over the frustration of hope, the inefficiency of Christian instruction! Gladly would he view the mighty work of Christ elevating and sanctifying the souls of his hearers; but, alas! how many of them does he see to see go away apparently unconvinced, apparently unbelieving! From month to month he offers, in the name of his Lord, the grace, mercy, and peace of the Christian faith; but he weeps to witness the insensibility of men to divine goodness,—their insensibility even to their own purest enjoyment.

What method does the ambassador of Christ pursue? He addresses men as free agents,—as capable of the most ennobling virtues, and exposed to the most debasing vices,—as indulged by Heaven with a probationary day. He addresses them as accountable to God for their privileges, as well as accountable for the attributes of their nature. Now when he sees them forfeiting their privileges, perverting the attributes of their nature, misimproving their day of probation, and, instead of a refined and spiritual, forming a character depraved and unholy, is it unnatural to weep for the blindness of man? O no: it is a most reasonable feeling. It is the sympathy of man, frail and imperfect man, for his fellow-man. He goes forth to sow the precious seed, to disseminate the light of inspired truth; and when he sees so much of this seed perish unquickened,—never attaining to vitality in the soul; when he sees this heavenly beam apparently producing no salutary influence; he goes forth weeping,—weeping like Jesus over the doom of Jerusalem. How often I would have gathered you, he exclaims; how often would I have persuaded you to escape,—to secure a shelter from the desolating blast of sin, and ye would not!

View the twelve or fifteen million inhabitants of North America. How comparatively small the number, that hail the glad tidings of salvation! Have ten in a hundred received Christian baptism? Have five in a hundred remembered the Savior in the memorials of his death? Not more, I fear. How melancholy this disproportion! We deceive ourselves. We flatter ourselves with false hope. With what complacency we speak of our *Christian* country! O how much remains to be done, before these United States shall become Christianized; before the inhabitants of Christendom shall deserve the holy name of CHRISTIAN!—Arise some spirit of Luther, break this charm of self-delusion, and disenchant the dreaming myriads of the world! This is the great desideratum, even a radical reformation of mankind; a conversion from a state of insensibility, if not as unchristian as that of the gentile nations whom the apostles were sent to reclaim from heathenism, still in many instances bearing a strong resemblance to such a state.

II. If then, you may again inquire, if much or most of the precious seed is scattered in vain; if much or most of Christian instruction fails to produce its proper effect; how is it that the minister of Christ will assuredly come again with joy, and bring his sheaves with him?

This question brings to view the grand principle, with which I commenced; That what is now unseen, is not the less real and indisputable, because it is unseen. The promise of the Supreme Disposer, even the spiritualization of our species by the gospel, however mysteriously it remain from age to age unaccomplished, is not the less sure. *Slowly* but *surely* is it accomplishing from year to year. However uncompromising, however unproductive, the field of the Christian world may now appear, the precious seed of the gospel is there, sowing and sown; the process of renovation is every season advancing; and, beneath the splendor of the sun of righteousness, the glorious harvest-time of the soul is coming and come. Glory be ascribed to Him, who disposes all things in wisdom and goodness, soul after soul is maturing for immortal life.

To all therefore, both minister and people, I would say, however we may lament the tardy advancement, the incomplete effect, of Christianity, we shall do wrong if we limit its influence to external appearance. Nothing can be more just than the assertion of the Savior: This kingdom of God, this spiritual reign of the gospel, comes not with observation, or outward show: behold, it lives, and breathes, and operates within you. It is not as some of you, imbibing the vain traditions of your fathers, have imagined; it is not a vision of glory to be contemplated in the heavens. It is not the magnificence of an earthly court, the dazzling splendors of a crown, the pomp of the imperial purple, or the grandeur of universal dominion. Far different from these is my kingdom on earth: it is a spiritual influence, a holy transformation produced on the heart, the life, the character.

In countries, favored with this light of life, this dayspring of immortality, there is an insensible amelioration of the great mass of the community. With very few exceptions, this blessed faith, this purifier of the heart, exerts a restraining power, though perhaps unacknowledged, over even the most degenerate;—a power unknown and even unimagined in heathen lands. There is a gleam of principle, propriety, and decorum, sometimes indeed almost imperceptible, touching if not pervading even the lowest and most debased.

From this class rise to characters of better hope and promise, to characters not abandoned to vicious indulgences, but devoted to wordly gains and gratifications,—seemingly to the exclusion of all religious impression. The precious seed is often in their mind; inoperative, indeed, but not dead. Sometimes it there remains in this unfruitful state for a series of years, and sometimes forever; but calamity, or some milder visitation of providence, often calls forth its dormant energies, and awakes the blossoms, and ripens the fruits, of the soul. It is no merit, I admit, it is doubtless criminal to hold the truth in unrighteousness, or rather to remain uninfluenced by Christian knowledge possessed; but still it is a blessing to have it in the mind; and it is an occasion of the deepest gratitude, whenever the sun of circumstance, or the storm of adversity, communicates life, and vigor, and growth to this sleeping capability of the soul.

But there is a third class among us, and I trust their number is not small. May the Omniscient Spirit behold this number continually increase! These not only welcome the principles of inspired truth, but they experience their delightful efficacy. They do more than experience this efficacy themselves: to employ the exquisite image of eastern poetry, they diffuse its breath or fragrancy,* to all around them. The world takes knowledge, that they have been with Jesus, an exemplar of perfection. The world beholds the Christian principle in its progress,—first the blade, then the ear, afterward the full ripe corn in the ear. The world beholds; but how much more powerfully do these Christian characters themselves realize, enjoy, and impart the spirit of the kingdom within them! *These* are the *sheaves* of the psalmist, which the sower of the word joyfully brings with him; these are the shocks of corn, full and ripe, gathered in their season.

And is successful exertion, then, the only exertion to which God distributes a reward? The surmise is most unjust to the Being, who disposes all things in goodness and wisdom: most unjust is the surmise to the souls he has created. Does truth fail to receive that warm welcome, which we know it deserves? He who is himself the way, the truth, and the life, endured the contradiction and reviling of sinners. But the joy set before him, the glory he this moment receives in Heaven, is equally as bright and exalted, as if he had converted his whole nation, or even the whole world, to the purity and practice of his faith. Do any, ministers or people, suffer discouragements in their Christian pursuits and enterprises? Let this grand maxim of a Christian comfort them under disappointment, as well as stimulate them to vigorous and persevering performance of duty. The maxim to which I allude, is this: No good action is lost out of this universe of Omniscience; none fails to secure its recompense from the right hand of the Most High? Do any see their efforts to benefit others defeated? Instead of gratitude, do they meet unkindness and opposition? Let such treatment be a lesson of patient wisdom, but let it paralyse neither heart nor hand. Let all bear in mind the final reward of being unwearied in well-doing: He that goes forth weeping, to sow the seed of Christian truth and Christian goodness, shall assuredly come again with joy, bringing his sheaves with him—even the consequences to man and himself of every Christian wish, word, and work.

Be it then the unintermitted aim of all, even amid the coldness and discouragements of the age, to cherish and exemplify confidence and courage. In your houses of worship, you may witness no outbreakings of spirit, no raptures, no ecstasies, no groans of remorse, no declaration of one, '*God has touched my heart!*' no boasting of another, '*I am a new creature!*' But forever cherish the assurance, that God sees in secret; that in the courts of his temple, in the impressive stillness of his sanctuary, the all-seeing eye views the seed of Christian truth sinking into many a heart. Many a father, mother, and child,—many a young person of either sex,—may there feel what they never felt before, a desire to become fully persuaded of the infinite value of revelation; nay more,—may there form a resolution, by the aid of the Almighty, to live the holy life it enjoins.

As a friend of my country, its civil, literary, and religious institutions, I would say to all classes of the community: Exert the wisdom and power, with which your Creator has inspired you; receive the records of his word; welcome the messenger of glad tidings he sends you; give your affectionate interest and support to his ministers of reconciliation; and never will you have cause to despair of your soul's prosperity. Weeping you may go forth, but doubtless you will return with rejoicing, and bring your sheaves with you,—the full ripe grain, gathered for the garner of everlasting life.

* See Dr Good's version of Job, xiv. 9. Through the fragancy of water the plant may revive.

FOR THE REGISTER AND OBSERVER.

FAST DAY REFLECTIONS.

This day's the annual Fast:
Perhaps 'twill be the last,
  That I shall see.
O Lord, my sins forgive,
That I may hope to live
  In heaven with thee.
May I my life review,
Those solemn vows renew,
  Which oft I've made;
And count it all my joy,
My sweetest, best employ,
  To seek thy aid.
While I may sojourn here,
O may I persevere,
  And never tire
In wisdom's ways to tread,
Advancing still ahead
  To pleasures higher.
Be thou my constant light,
To guide my thoughts, aright
  My faults to scan;
And with a heart sincere,
To keep a conscience clear
  Towards God and man.
Life's duties to fulfill,
O may it be thy will
  To grant me strength;
That, when my labors cease,
I may depart in peace
  To rest at length.
May all, this day, abstain
From toil, and pleasures vain,
  And sinful deed;
And keep a solemn Fast,
That they may win at last
  A glorious meed.
May those, ordained to preach,
No other doctrines teach,
  Than Jesus taught:
And, like Him, patient, meek,
The contrite sinner seek,
  To ruin brought.
May they, themselves deny,
And with a single eye
  Thy truth explain;
Which holy men of old,
Sustained by spirit bold,
  Did dare maintain.
May they with fervent zeal
Before thy altar kneel,
  And on Thee call;
Esteeming all things dross
Save Christ upon the cross,
  Who died for all.
Be thou their constant friend
And evermore defend
  Their lips from strife;
And may they never stray,
But keep the narrow way,
  Which leads to life.
Thy word, O gracious Lord!
Is like a two-edged sword,
  Of mighty power
To reach the sinner's heart,
When soul and body part,
  In life's last hour,
To thy whole church below
Great favor wilt thou show,
  To stem the tide
Of unbelief and sin,
Which through the land begin
  To traverse wide.
Our institutions bless,
And grant them that success
  In learning's cause,
Which truth and virtue claim;
That those may suffer shame,
  Who break thy laws.
May all oppression cease,
Philanthropy increase
  Throughout our land;
And Christians all unite,
To practise what is right,
  With heart and hand.
Men's wicked passions sway,
Lest man his brother slay,
  In combat fierce;
Their cruel warth restrain,
That living breasts with pain
  They may not pierce.
The rulers of our land,
O may they understand,
  Our true estate:
And when they see distress
On all the people press
  With leaden weight,
May they their steps retrace,
And thus avert disgrace,
  That's sure to fall
On men whose ears are deaf
To those, who ask relief,
  With right's stern call.
O let thy gracious hand
Protect our favored land
  From foreign foe;
And while we live at peace,
May party spirit cease
  To cause such wo.
Since nothing here on earth
One half the toil is worth,
  It costs to gain;
O why should man be told,
That his pursuit of gold
  Must all be vain?
If his great aim is bliss,
The prize he's sure to miss,
  Who seeks it here.
For, in this world below,
What state is free from woe,
  And doubt and fear?
Those pleasures, which endure,
The bliss that's perfect, pure,
  Without alloy,
In worlds of light on high,
Beyond the starry sky,
  Blest souls enjoy.
O let the Gospel's sound
To earth's remotest bound
  The nations cheer:
That all may soon forsake,
And into pieces break
  Their idols dear.
With each returning Spring
May we our offerings bring,
  And humbly pray,
That what we plant and sow,
May spring, increase, and grow,
  And not decay.
That genial showers of rain
May water all the plain,
  And make it smile;
That mildew, frost, nor hail
May cause the crops to fail
  On land or isle.
Through Summer's fervent heat,
To guard from plague our street
  Wilt Thou be nigh:
That, when the year shall end,
Thanksgivings may ascend
  To God on high.
And whilst our stores abound,
O let not man be found
  Engrossed with sin;
But songs of grateful praise
Mark his revolving days,
  Till heaven he win.

C. F.

Waltham, April, 1838.

FOR THE REGISTER AND OBSERVER.

REASON IN RELIGION. No. 1.

No one of the many objections made to Unitarian Christianity has been urged with greater pertinacity, and perhaps no one has had more influence with the ignorant, and comparatively uninformed, than the exercise of reason in matters of faith which it permits and encourages.

Indeed that we place any reliance at all in our reason in matters of religion, is viewed by many not only as a great error, but a great sin; and we are urged with no little earnestness, when we come to the study of the sacred writings, to abandon this faculty altogether, and to study them as we study no other writings whatever.

Now, while we profess and cherish a sacred regard for whatever the Bible teaches, we would by no means, deny or disguise our faith in human reason. We believe that reason and revelation both come from the same great Being,—that they own a common original,—God: and believing as we do in his wisdom and goodness, we are persuaded that there can be nothing in the one to outrage the other; although revelation may contain many things, the knowledge of which, unaided reason might never have disclosed to us.

But if we are fairly chargeable in practice with giving an undue importance to the dictates of reason—for the objection sometimes assumes the shape, that we set reason above scripture,—we are not alone. Even those who prefer the accusation, and cry so loudly against us on this account, are not entitled to cast the first stone, for they, both in practice and in theory, maintain the supremacy of reason, and go quite as far in their assertion of its claims, as have ever the friends of Unitarian Christianity.

Upon a moment's reflection it cannot escape observation that those who so much deny human reason, have not in their religious inquiries succeeded in an entire abandonment of its aid; that in point of fact they must and do rely upon it to support some of those dogmas which they have propounded as the essentials of Christianity. Take for instance the doctrine of the Trinity, and how is it proved to be a doctrine of the Bible? Not, surely by any plain and explicit declaration of scripture: not by any passage asserting it in so many words, in language so unequivocal as to command the assent at once and beyond all argument. If so, there had been little room for all that warm and angry discussion to which this dogma for so long a period has given birth. So far from it that I am not aware of any single passage throughout the Christian scriptures, from which, taken alone and without reference to other passages, this doctrine could be inferred. It is in fact deduced, and that by no very plain and easy process of reasoning, from a variety of texts scattered here and there through the sacred book. By subtle and ingenious reasoning passages and expressions are compared, made to modify and restrain each other; words are made to assume an unwonted meaning; declarations, to convey ideas very different from those which they at first view suggest; and thus by much labor and pains are the scriptures made to teach a doctrine of such immense fancied importance. When the doctrine in this way, is once, as its advocates suppose, fairly proved, and proposed for our assent, we say, among other things, we cannot understand it:—it seems to us to involve absurdities and contradictions too monstrous to be credited,—we therefore cannot receive it. And how are we met? Why we are told 'reason has nothing to do with it: you have no right to reason about it at all: it is a doctrine of the Bible; we assert it and have proved it; if you do not believe us,—disregard all the suggestions of your carnal reason, and admit this doctrine, with all its apparent absurdities, you put at hazard your eternal interests.'

Thus then, after, by the aid of this much spoken against faculty, the doctrine has been made out, the object is accomplished: reason is no longer needed, and must be trampled under foot. Reason is very good and is resorted to by those religionists just so long as it is necessary for them and they cannot get on without it. But when they have arrived at the point where they find that it may be turned against them, then they would strike it from existence.

This example may suffice to illustrate the principles which are practically adopted in relation to this subject by those who find it so great a sin in us to yield any thing to the authority of reason. Now let us see what some of their writers have said upon the value of reason in matters of faith.

Though much bitterness has been exhibited towards us who differ *toto cœlo* from our orthodox brethren, yet strange as it may seem, not less has been felt and manifested towards another sect of Christians, who, in what are called the fundamentals, are agreed with them, I refer to the Catholics. In their arguments to show that some of the peculiarities of the Catholic faith are unworthy of belief, they have exhibited all commendable zeal for the supremacy of reason. Here, where its aid may be effectually called in, they have not been in the least backward to avail themselves of it: and we might well be a little startled at the inconsistency which now decries it as an unsafe and dangerous guide, and now ascribes to it a high degree of importance and urges its dictates as so authoritive and conclusive.

Archbishop Secker in his celebrated sermons against Popery says 'The general rule of conduct for man to go by is reason; contrary to what this plainly teaches, we neither can nor ought to believe; but beyond what it teaches, or sufficient authority, we justly may.'

And again, speaking of the doctrine of transubstantiation he says, 'If this were a doctrine of scripture, it would sooner prove scripture to be false, than scripture would prove it to be true; and therefore the Papists, by making such a monstrous absurdity an article of faith, have loaded their religion with a weight, which, did it belong to Christianity, were able to sink it.' This, it must be confessed, is very strong language, and we suspect, that they who have sometimes, by way of derision, been called the apostles of reason, could hardly go beyond it.

But again: a living clergyman of some distinction in the church, of whose orthodoxy there can be no suspicion, who suffers no occasions to pass without a thrust at the Catholics,—in a eulogy upon the late Dr Nathan Smith, contrives to take a review of some of the familiar doctrines of Catholicism, and at the close triumphantly asks,—did you really believe these to be the doctrines of the Bible, would you not at once reject it? I do not undertake to give the precise language of this writer, for I have not the eulogy by me to refer to, but I feel quite sure that I do not misrepresent his spirit and meaning.

If there is any more unequivocal declaration of the value and authority of reason in matters of faith, in the writings of any Unitarian, it has not fallen under my notice.

T.

Eastport, Me.

[From the Western Messenger.]

A FACT AND AN INFERENCE.

BY H. J. HUIDEKOPER, MEADVILLE, PENN.

There is a fact connected with the spread of the christian religion, which has forcibly struck me, and which yet I do not recollect having seen noticed by any writer. It is namely this: That while in the earlier ages of christianity, the christian religion spread itself rapidly over the heathen world, and was embraced by millions from a conviction of its truth and intrinsic worth, the missionary efforts of the present day for its dissemination in heathen countries, have been singularly unsuccessful, and unproductive of the desired results.

If we examine into this matter, we find, that during the first four, and at least part of the fifth, centuries, the christian religion, under almost every conceivable difficulty and opposition, spread rapidly over every part of the known world, and was embraced by millions, apparently from no other motive than a sincere conviction of its truth. After this we find it extend itself with much less rapidity, and the motives from which it is embraced become of a much more doubtful nature. We should hardly dare to attribute the conversion of Clovis and his Franks at the close of the fifth century, to any internal conviction of the truth, or the moral excellence of christianity; and the conversion of the Saxons in the eighth century, is known to have been the effect of military violence, and relentless persecution. Gradually we find its diffusion become slower. We even find it losing ground in those portions of Asia in which it appeared most firmly established; and in the northern parts of Africa, in which it once flourished, it became almost wholly extirpated. And if we descend now to our own times, we find, that under far more favorable circumstances than those in which any of the early christians after the Apostolic age, were ever placed, all our missionary efforts for the conversion of heathen nations, have produced little effect.

That these facts are as I have stated them will not be denied. They rest on the concurrent testimony of the history of past times, and of our own experience; and it may not be an uninteresting inquiry, Why the missionary efforts of the present day are so unsuccessful, when compared with those of earlier ages of christianity?

That the first promulgation of the christian religion was much assisted by the miraculous power with which its first heralds were endowed, is fully admitted; and though it is generally held among the Protestants that these miraculous powers were limited to the Apostolic age, yet their influence must have extended itself to a somewhat later period. But from about the beginning of the second century, that religion had to depend for its promulgation solely on the same moral means which are now in operation; and yet then we find it spreading rapidly over the heathen countries of the known world, while now it hardly makes any progress in them. Whence is this difference?

We cannot attribute it to any superior means which the missionaries of those early times possessed over those of the present day. On the contrary, in this respect the advantage is decidedly on the side of the latter. The first heralds of the cross were commonly poor men, or men of moderate means. They lived at a time when there was little intercourse between the people of different countries, and when but few facilities for travelling existed. Besides, theirs was, comparatively speaking, an illiterate age, when they had chiefly to depend on oral communication for their opinions, and could derive but little assistance from books. Now, in all these respects, the missionares of the present day have decidedly the advantage. The extensive commercial intercourse which now exists between different countries, gives to them an easy access even to the most distant parts of the globe. The zeal of their christian brethren furnishes them amply with the necessary pecuniary means, and they find in the press, an auxiliary power for the dissemination of their sentiments, totally unknown to their early predecessors.

Neither can we attribute the superior success of the earlier missionaries to any superior devotedness to the cause. In this respect the missionaries of the present day need not fear a comparison. We see them with a spirit of self sacrifice worthy of the Apostolic times quit their homes and kindred for the most remote climes, and cheerfully sacrifice their ease, their comfort, their health, and even life itself, to impart the blessing of christianity to distant nations.

Nor can it be supposed, that the heathen nations who embraced christianity in those earlier ages, possessed an adaptation for the reception of truth, beyond what is possessed by the heathen nations of the present day. Converts were then made in almost every known country in Europe, Asia, and Africa; not merely in the neighborhood of Palestine, but in the remotest region—on the borders of the Ganges—at the pillar of Hercules—and in the British Isles. Neither were their conversions limited to such nations as had been previously prepared for them by a superior degree of civilization. They included equally the illiterate and rude Barbarian, and the civilized Greek and Roman; and the nations of the Goths, when converted to christianity in the fourth century, by preaching and the virtues of Ulphilas, were certainly not superior in civilization to the Tartars of the present day.

But if we must not look to these causes, for a solution of the question under consideration, to what then can we attribute the change which has taken place? I can only account for it by the supposition, that in the fourth and fifth centuries, changes took place in the doctrines of christianity, whereby its truths were rendered less efficacious, and less acceptable to the human mind.

When we see a cause followed, and continued to be followed, by an effect which we cannot trace to any other cause, we are justified in thinking that there must be a connection between such cause and effect, even if that connection should not be strikingly apparent at first view. Now, if I mistake not, we have, in regard to the subject under consideration, such a cause in the doctrine of the Trinity, which was introduced into the church in the fourth century, and perfected in the fifth.* It is true, that several heathen nations embraced christianity after the date of the Council of Constantinople, which may be considered as the true era of the introduction of the new dogma; but we must consider that it would take some time before the clergy, who had decreed it, could induce the great body of believers to embrace it, or before it would produce any practical effect. It deserves notice, however,

that the Goths, the Visigoths, the Ostrogoths, Burgundians, Vandals, and other barbarian nations, who voluntarily embraced christianity in the latter part of the fourth, or the fifth century, all received it in the Arian, that is, in the Unitarian form; and preserved it in that form for a great length of time; so that the historian Gibbon observes, that when Clovis, the King of the Franks, was baptized in the year 496, he alone, of all the christian Kings, belonged to the Orthodox faith. It is also deserving our attention, that from the time that the doctrine of the Trinity came to be generally received by the church, voluntary conversions to christianity in a great measure ceased; so that after that time, persecution and violence were but too often the means resorted to, to convert men to the christian faith.

From these historical facts, I am irresistibly led to the conclusion, that it was the introduction of the docrine of the Trinity, which at first checked, and which now continues to obstruct, the general diffusion of christianity; and which will ever prevent it from becoming the universal religion of mankind, so long as that dogma is retained among its articles of faith.

Let no one say, that I overrate the influence of the belief in the Divine Unity. That belief lies at the foundation of all true religion, and is at the same time so congenial to the human heart and understanding, that were it not for the unwearied pains which are taken to indoctrinate and frighten children, from their earliest years, into the belief of the doctrines of the Trinity, christians would long since have returned to the simple faith of the primitive church.

If any one should feel inclined to doubt, whether that faith possess the influence which I attribute to it, I would refer such to the present condition of the Jews, as a standing evidence of its power. It is now nearly eighteen centuries since that people were carried away out of their own country, and scattered among the nations of the earth. Every other nation which has been thus conquered and dispersed, has entirely lost its identity and name, and has become incorporated with its conquerors. The Jews alone, after eighteen centuries, remain a perfectly distinct people. Though scattered among all nations, and subdivided into feeble societies, almost every where persecuted and oppressed, yet we never find them amalgamated with, and lost among, those with whom they dwell. They every where preserve their identity; and it is supposed, from statistical inquiries, that they are, at the present day, as numerous as they were at any time during the most prosperous days of their national independence: perhaps more so.

If it be now asked, to what cause we must attribute this singular phenomenon, I answer, that I can discover no other than their belief in the Divine Unity. It is the power of this faith which has hitherto preserved them, and served to them as a bond of union in their dispersion among the nations; and I feel convinced, that the power of that faith will preserve them as a distinct people, until the time, predicted by the Apostle Paul,† shall have arrived, when the present obstacle to the general reception of christianity having been removed, all Israel shall confess with their Samaritan countrymen of old: That Jesus of Nazareth is indeed the Christ, the Savior of the world.‡

* This doctrine had its origin in the scholastic philosophy of Plato. The foundation for its introduction into the christian church was laid in the year 325, at the Council of Nice, where the *consubstantiation* of the Son with the Father, but not his *equality* was decreed; and where nothing was said respecting the Holy Spirit. At the Council of Constantinople, held in the year 381, the perfect equality of the Son and the Holy Spirit, with the Father, was established; and at the Councils of Ephesus, in 431, and of Chalcedon, in 451, this doctrine was still further modified and improved, until it became gradually reduced to the form in which it exists at the present day.

† Romans x. 25, 26. ‡ John iv. 42.

FOR THE REGISTER AND OBSERVER.

PARENTAL RESPONSIBILITY.

The weight of responsibility resting on those who are parents, is, I believe, too often overlooked and disregarded. We frequently hear it remarked that children are the creatures of circumstances; and it is true to a certain extent. We see how imitative they are. The faculties of imitation are among the first which begin to develope themselves in the opening mind. No parent who has watched with tender solicitude the dawning of its child's rational powers, can but acknowledge this truth. And adopting these views as true, do parents act upon them? I fear they do not. Were parents duly aware of the influence they are exerting over the minds of those immortal beings committed to their care, should we not find in them more correct examples, a more strict regard to religious obligation, a greater reverence for the house of God, and a more scrupulous observance of Christian institutions? And farther; did parents deeply feel the weight of their influence in regard to their children, would they not strive to impress on their minds a more sacred regard for truth, and a greater abhorrence of falsehood in every variety of form? I think they would.

The celebrated Dutch physician, Boerhaave, who was as eminent a philanthropist and Christian as he was in the medical department, was once present at the execution of a criminal who in his dying address traced his career of crime and his untimely end to the faults of his mother; to her entire neglect to impress upon his mind any religious obligations either by precept or example. Consequently the dying malefactor, while he acknowledged the justice of his doom, took occasion to warn parents to instruct their children in their duty to God, especially by their own example. Boerhaave departed from the scene, retired to his study and fell into the following train of reflections: 'This man is called a great sinner, and probably deserves his fate. I am called a Christian. But how different were the circumstances under which we were trained up. He has given us on the gallows his recollections of his mother. But the earliest recollections of my mother, are, that she taught me to bend my knees in prayer, while she knelt at my side and invoked heaven that I might be a child of God. Had that man's mother been mine, and mine his, might not I have been executed for some crime to day, and he retired from the scene reflecting upon it as I now do. What am I that I should glory in that which I have only received, but not attained.'

How natural and just the reflections which crowded the mind of this eminent man after witnessing the scene above described! And what a warning to irreligious parents on the one hand, and what an encouragement to Christian parents on the other, to be assiduous in early instilling into the minds of their children religious principles. I greatly fear that the importance of the parental relation and the amount of responsibility attached to it, are not duly estimated by those who sustain it. Had those who are placed in this endearing relation a just sense of their obligations, should we behold such multitudes of parents apparently indifferent to the religious culture of their children? Should we behold such numbers absenting themselves from the house of God, Sabbath after Sabbath, and year after year, thus setting at nought Christian institutions, and never bringing their little ones to consecrate them to the Lord that they may be his forever? I think not. I believe there is a fearful responsibility resting on those of us who are parents, of the extent of which we are but slightly aware. I believe that our children's respectability and usefulness in the world depend much on ourselves. If we conscientiously perform the duties of a religious nature imposed on us by our Creator, we may confidently hope that our children will grow up in the fear and love of God. If we implant in their docile minds a sacred love of truth and a desire to please God in all things, we may presume that these virtues will remain with them to the end of life.

I would address myself more particularly to mothers; for it is conceded that a mother's teachings are superior to all other influences. Where is there a mother, feeling a proper degree of solicitude for the future well being of her children, who does not perceive that her influence is greater over them than that of any other power? There are instances of it every day and hour. If the mother is strictly guarded in her conversation, if her language be pure and reverent, free from every thing that has a polluting tendency, that of the child will be so too. Perhaps some will say the minds of their children would be pure if they were kept at home; but they must go out; they must mingle with the children in the streets. I admit all this: they must go to school; and they are consequently subjected to much influence that is evil; but let home influences be pure, and the foundation for a good character is firmly laid. I was recently conversing with a friend on the subject of children's being exposed to vicious examples at our common schools. She expressed deep solicitude with regard to it, as every mother would, who was desirous of the moral purity of her children. But said she, 'I will do all in my power to keep the minds of my children pure and uncorrupted at home.' Would that every mother would go and do likewise.

How unspeakably important is it that parents should seriously and conscientiously endeavor to know and perform their duties! Could they feel deeply the force and power of their examples over their children, would they not endeavor to set before them those more worthy of imitation? Would they not be more importunate in prayer for them? They would not only pray for them, but would teach them to raise their infant voices in morning and evening devotion, and thus to send up pure incense to the throne of their Creator. C. E. L.

ENGLISH ADVERTISEMENTS.

The following are specimens of the religious advertisements which are found in great numbers in the English Magazines and newspapers. We certainly do not present them for imitation in our country, but as a curiosity of their kind. —*Presbyterian.*

Wanted, in the month of March, by a married clergyman, in full orders, of Evangelical sentiments, a curacy, either in town or country. Having been accustomed to the sole charge of a large parish, a similar sphere of usefulness with the prospect of permanency, would be preferred. Satisfactory references can be given to his present Vicar, and other pious clergymen.

Letters (post-paid) addressed to the Rev. P. R. E., Post-office, Staines, Middlesex, will be attended to.

Wanted, at Lady-day, a curate in full orders, of active habits and sober mind, to take part in the charge of an extensive and populous country parish. He will be required to take his share of a weekly cottage lecture. The duty, generally speaking by no means oppressive. It is necessary that he should not receive pupils, but devote his whole time to ministerial claims. Salary 70*l.* per annum. Satisfactory testimonials will be required.

Address (post-paid) to P. Z., Post-office, Studley, Warwickshire.

Wanted, by a resident incumbent, a curate of principles consonant to those of the 'Christian Guardian.'

Apply, by letter (post-paid) to C. L., Post-office, Great Marlow, Bucks.

Wanted, a pious and laborious curate, with good delivery, and of independent income. A furnished house would form the principal compensation, the value of the living being small. It is in a midland county. A title for orders would not be objected to, where there are high testimonials, and a prospect of suiting the situation.

Address (post-paid) with all particulars, to Rev. L. C., Post-office, Derb.

A member of the Church of England, is desirous of being engaged in a sphere of usefulness in a village where the Gospel is faithfully preached, as Scripture Reader to the poor, and Visiter of the sick. She would not desire more than 20*l.* a year. A distance within twenty miles of town would be preferred. The most respectable references will be given.

Address (post-paid) to R. Z. R., at the Office of the Record.

A clergyman in full orders, is desirous of meeting with a curacy. A northern or midland county would be preferred. Satisfactory testimonials will be given.

Direct (post-paid) A. B., Clinton, near Bristol.

Wanted immediately, an eligible situation to preach the gospel of Christ.

Apply, by letter (post-paid) for an experienced minister, to the Rev. W. Richards, Chalk, Salisbury.

A guinea a-week, and the use of a furnished house, is offered to a clergyman who will take the Advertiser's duty in his absence, for about three months from April.

Address (post-paid) F. S., Post-Office, Colchester, Essex.

THE SWORD OF THE SPIRIT.—Frederic, Elector of Saxony, intending to war against the Archbishop of Magdeburg, sent a spy to inquire into his preparations: and being informed that he gave himself up to prayer and fasting, committing his cause to God alone, 'Let him fight that will,' said he; 'I am not mad enough to fight with the man who makes God his refuge and defence.'

What is this life but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes, we throw ourselves into the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us, and we are for the time as arrant brutes as those that sleep in the stalls or in the field. Are not the capacities of man higher than these? And ought not his ambition and expectations to be greater? Let us be adventurers for another world. It is at least a fair and noble chance; and there is nothing in this worth our thoughts and our passions. If we should be disappointed, we are still no worse than the rest of our fellow-mortals; if we succeed in our expectations, we are entirely happy.—*Burnet.*

THE CHRISTIAN PASTOR.

The following fervid sketch is from the pen of Edward Irving, in his best days. We beg to direct the attention of our readers to the whole piece—an essay of some 50 pages, 12mo, introductory to the Glasgow edition, [1824] of the Life of Bernard Gilpin.—*Gambier Observer.*

'Bernard Gilpin is a model of the minister of the gospel, who furnishes an exemplification of the largeness, and majesty, and ethereal purity of that profession which is the only profession that Christ founded in the world; and to which the world is more indebted than to kings or statesmen, to philosophers or men of science. But the ministry of Christ is too much declined into a spectre and shade of itself, and no longer lifteth its head above every profession that is professed among the sons of men. The worldlings have trampled upon its glorious excellence, and it hath not risen superior to all their downtreadings, but hath crouched itself under their protecting wings. With some, it hath become a worldly ambition; with others a worldly calling; with others it is a nondescript office of universal benevolence; but in those who faithfully fulfil their high calling—whose devotedness to every part of ministerial labor has magnified their office—in whose minds it exalteth itself—in whose life it recordeth itself—we esteem it the most glorious calling on earth. What doth man want to make him greater, or happier, or more useful to his kind, besides the condition of a parish minister, and grace to fulfil it as Bernard Gilpin did.' * * * 'The breadth and solidity of his character should be our study—his calm earnestness, and steady perseverance in every path of duty, should be our admiration and encouragement. He is an excellent commentary upon the fulness of the ministerial vocation, who brought it out of the shade, and made it shine above the brightness of the most exalted preferments of the Church.

'He is the model of the student, and of the preacher, of the pastor, and of the churchman, and of the wise and worthy member of society. In each of these kinds, ministers of Christ have been found conspicuous, and their praise is in the churches—but here, in the humble form of the parish minister is one who brought together the various parts of the sufficient minister, and bound the separate rods in one bundle of strength. Let his example prepare the way for the holy office, and be seen and known, talked of and admired by every one ordained over a flock, or preparing for ordination.'

FOR THE REGISTER AND OBSERVER.

THE MEANING OF THE WORD AMEN.

How frequently through the vast power of association, are the most comprehensive and important thoughts rendered almost meaningless when conveyed in the vehicle of *words* through their habitual repetition, the most inspiring thought of the Prophet, the most stirring strain of the Orator and Bard, and, too oft alas, the sublimest emotion of the heavenly Jesus, comes to us as common place—as almost null and meaningless—During the perusal of a book, the delivery of a discourse, or in the most casual conversation or debate, we must all have witnessed this despotism of Habit—How often is a word dropped, even from the most ignoble lip, which, if but for a moment investigated, might unravel a volume of meaning. But the good sense of the reading and speaking Public seems to have awakened upon this subject. It has become weary of the threadbare and antiquated expressions of its thoughts. And hence we have seen it giving birth to a new race of *Neologists*—who to gratify some eccentric whim and imagining the fashion of their times, have coined from their mental mint a new supply of words, of which they make most ready use in dressing up their old ideas, or employ them as substitutes for their own poor poverty of thought. But such ingenious schemes do not at all help the matter. Our good Mother Tongue is already prolific enough in words—True some of them may have become old, and some perhaps have faded into oblivion—But still she has not disinherited them. They only need to be brought into light again, to save the poor inventor's brain much extra toil. The great difficulty with men is, not that they are in want of more words whereby to communicate their ideas, but that they do not rightly use and appreciate those already in their possession. They bandy them without heed from lip to lip, without even looking into their *hidden* meaning, thus oft depriving themselves of much wisdom and truth.

But I was not aware that my preliminary remarks had extended to such a length—I was induced to them by a casual reflection upon the neglect into which the Scriptural word *Amen* has fallen. Hitherto I had been inclined, no doubt in common with many others, to regard the word as one of insignificance, but having of late my attention happily attracted I was led to investigate the meaning. My result was a surprise at the little reverence that had been paid to it, and a conviction that perhaps no other word could be found of like various and solemn meaning. Not only in the most trivial conversation do we hear it used in ignorance and abuse, but even in the Sanctuary its import is but rarely heeded. The preacher, regarding it of little worth, lays no stress of voice or manner upon it in his devotional service. Nay, he too oft abruptly breaks it off, at its conclusion, and with some its sound is never heard. What an amusing medley might the curious find, were he disposed to analyze the notions of a congregation respecting it. Some view it as an useless appendage to prayer, whose only authority is that of custom, some as a signal that the prayer is concluded, some as a kindly invitation from the preacher to his people to resume their seats, and listen to the next portion of the service.' The same ideas are called up in the minds, at the pronunciation of the word Amen, as are called up in the mind of the Episcopal worshipper when he hears the words, 'Here endeth the first lesson'—Or if the word is used at the close of Grace at meals it is but a signal to remove the covers from the dishes, and take up the knife and fork. And of like meaningless regard is the word in the many other occasions of Prayer. In the silent and solemn hour of *Response* when the word falls from the lips of God's worshipper, how little is its meaning felt—how seldom as such is it the response of the grateful or penitent heart. If its deep truth were but then felt and expressed how encouraging would it be to the Pastor in his arduous labours and how much more profitable would the service become to all. True the word Amen is one of brevity and is soon pronounced—But does this detract aught from its solemnity? The words God and Christ, Father and Son, are words of brevity; but is there not meaning in them? We only thereby need the greater thought and caution in their use. Our responsibility is thus magnified, as we remember that for every idle thought and word we are to give an account in the day of Judgment.

The Salves and Benedicites, in fine, of the Catholic are not so meaning and expressive as this word Amen. The farewells and *adieus*, (another like unheeded word) of a dearest relative or friend contain not such solemnity and affection. Its value is farther enhanced, and forever consecrated by the use of the Savior in his most perfect of prayers. Therefore must the word Amen possess a meaning. To conclude, this single word is by far the most important part of the whole, and every prayer, as comprehending it all, as being its great seal and covenant.

To understand the importance of the word Amen, let us examine into its nature and derivation. It is a word of Hebrew origin, where it is used as a noun signifying truth, faithfulness, &c., and also as an adverb signifying verily, truly, certainly—corresponding with the Latin word *Fiat*, so let it be, so *shall* it be. The ancient Hebrews were accustomed to use the word with great reverence and awe. And we find it employed in various parts of the Old Testament, as by Moses (Num. v. 22—Deut. xxvii. 15 and following)—Also it is found in 1 Kings i. 36; 1 Chron. xvi. 36. And is used by the Psalmist David in many of his most rapturous songs, (Psalms, xli. 13; lxxii. 19; lxxxix. 52; cvi. 48.) And by the Prophets, as in Isaiah lxv. 16, where God himself is called the God Amen or the God of truth; and in Jeremiah xxviii. 6. The word is also used in the New Testament. Jesus makes frequent use of it in its emphatic and impressive sense of verily; verily (Mat. vi. 13; John iii. 35) As does also Paul in his epistles to the Corinthians (1. Cor. xiv. 16; 2 Cor. i. 20.)—The word is also found in the Revelations (Rev. i. 18; iii. 14; v. 14; xxii. 20)—In the 3d chapter 14 verse John is supposed to refer, under the title of Amen, to Jesus Christ, as the founder and teacher of the Church—the 'faithful and true witness'—The word is used, in its corresponding terms, in almost every language—And to sum up all, may be translated to mean 'Lord, let it be thus as we have said.' According to Dr Watts it includes the following heads. 1. *A Belief of all that we have said concerning God and ourselves*: of all our ascriptions of honor to God, in the mention of his name, and attributes, and works; and, a sensible inward persuasion of our own unworthiness, our wants, and our sorrows, which we have before expressed.' 2. '*A wishing and desiring to obtain all that we have prayed for—longing after it, and looking for it.*' 3. '*A confirmation of all our professions, promises, and engagements to God*; a solemn oath, as it were, upon our lips binding ourselves to the Lord according to the professions we have made in the foregoing part of worship.' 4. '*It implies also the hope and sure expectation of the acceptance of our persons, and audience of our prayers*; we thus humbly laying claim to his accomplishment of the promises of his Covenant, and expecting and waiting that he will fulfil all our petitions, so far as they are agreeable to our truest interest, and the designs of his own glory.'

Of such broad and solemn meaning is this word Amen. It is a seal upon the holy covenant which we make with the all-wise and all-just creator, while all the host of Heaven both Cherubim and Seraphim, bear witness to its truth. And we trust that the word will no longer drop cold and meaningless from the lips of the servant of God, that his enunciation of it will be solemn and distinct, that he will not forget to utter it, or suffer its notes to die away in the din of the congregation. We trust too that the worshipper of God in the solemn hour of response, will give no longer the sanction of his voice alone, but that of his *heart* to his Pastor's prayers—that he will no longer imagine that thoughtless tongues can respond Amen, or that it is a word of fashion, or of pretty sound. Let him know that God hears that sound, and that with him it may be a token of the faith and sincerity of his prayer. And perchance, if it be an acceptable token, there may be Holy voices who, as they pour forth their ceaseless songs, may echo back in Heaven his pure response. And, when purity and love shall have reigned in every heart, perchance too he may unite with them as they shall descend with their songs, and the whole Earth repeat the loud *Amen*.

FORESIGHT.—The overthrow of some persons' fortunes, and the sudden rise of those of others, are worthy subjects of reflection; consequently, says a French observer, 'I never give alms to a beggar without saying to him—Friend, think of me if you happen to become a minister, a director, or a deputy.'

THE FOLLY OF PRIDE.

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, a creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a little speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul fleets from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the systems and creations of God are flaming above and beneath. Is this a creature to revel in his greatness? Is this a creature to make to himself a crown of glory; to deny his own flesh, and to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection.—*Sidney Smith.*

FOR THE REGISTER AND OBSERVER.

TAKING NOTES OF SERMONS.

Mr Editor,—I observe in the Register of the last week 'Recollections of a sermon' recently preached in this city by a neighboring clergyman. Your youthful correspondent (for youthful we suppoose him or her to be) writes, 'My parents require that I should give them an account in writing of at least one of the sermons, which I hear on each sabbath, and wishing to *see how one would look in print*, I shall feel obliged' &c. &c.

Now with any requisition of parental authority, I for one, Mr Editor, have no wish to interfere; and were such written recollections confined to the domestic circle, as a Sunday exercise for the spiritual as well as intellectual improvement of the pupil, I would not seriously object. The real utility however, of such note-taking during the delivery of sermons is very questionable. The attention particularly of young persons is in danger of being engrossed by the mere manual employment; and in endeavoring to secure one portion of the sermon that has been uttered, they may wholly lose another, and perhaps more important, that is still in utterance. Not to add, that all such manual employment may be to the interruption and annoyance of neighboring hearers.

But to the *printing* of such notes there are yet more weighty objections. First, they may be, and most frequently are, extremely imperfect, giving defective if not erroneous views of the Preacher's meaning. Second, they do him the great injustice of exposing in print without his permission what was prepared only for the hearer; and lastly, they preclude all future use of his peculiar and undeniable property. What clergyman, faithful and conscientious though he be in the preparation of his sermons, would willingly subject them to a process so dangerous, and exposed from well-meaning but unskillful hands to serious errors.

The celebrated Dugald Stewart in delivering his Lectures on Moral Philosophy, forbade his pupils the taking of Notes. He was remarkable above most men for the accuracy as well as elegance of his productions, but he had been mortified at finding himself strangely misrepresented, and in one instance was compelled by the officious zeal of some delighted auditor to publish in self-defence what he had uttered only in the usual course of academic instruction, and would need again for future classes.

For myself I must be permitted to doubt the expediency or utility of a practice, that has obtained in some schools, of requiring from the pupils as a Monday exercise abstracts of the sermons they may have heard on the preceding Sunday. Their Teachers cannot fail to see how exceedingly imperfect and unsatisfactory such abstracts may be. Is it not better for the children, as it is assuredly more just to the preacher, that they should learn to give the undivided attention of their looks and of their minds: and that the sermons should not be written down with ink to be dismissed from the memory, but inscribed on the fleshly tables of the heart, not in words only but as with the spirit of the living God?

[For the New York Observer.]

SABBATH DESECRATION.

Having spent much time in ascertaining the *extent* and *variety* of Sabbath desecration in the 10th Ward, I now send you the results. I find regularly open on the Sabbath, not less than *three hundred and fifty* places for labor, business, pleasure, and dissipation. This is an increase of forty for the last two years, the increase being made up chiefly of foreigners, Irish and German, who sell most of the intoxicating drinks vended on the Lord's day. I only have enumerated what is apparent to all. There is no doubt a vast amount of violation of the Sabbath that is done less openly. There are open on the Sabbath in the 10th Ward,

131 Porter-houses, taverns and groceries for the sale of intoxicating drinks.

16 Drug stores, in which are sold Soda Water and other things that ought not to be vended on the Lord's day.

51 Candy, Milk, Fruit, and Toy shops, most ruinous to youth and *Sabbath School children.*

50 Stores and Shops for the sale of family provisions, Readymade clothing, Hats, Shoes, and Dry Goods, Millinery, Books and Stationary, Thread and Needles.

1 Fish market, generally visited by hundreds of customers on Sabbath morning.

12 Segar and Tobacco stores, for the destruction of boys and young men, who assemble in them on the Sabbath.

24 Barber shops.

21 Working Shops, such as Watch makers, Cabinet, Boot and Shoe makers, Tailors, Dyers and Scourers.

19 Bakeries, Bread and Cake shops.

6 Livery Stables, well patronised on that day.

19 Miscellaneous. W.

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350

ASTRONOMICAL SURVEY.—We mentioned, in a recent paper, that the Astronomical branch of the State Survey, had been completed by Mr Paine, and laid before the Governor and Council. The results of his labors are interesting, and we doubt not highly useful. The position of at least one place in every county has been ascertained; also, the position of nearly all the largest towns, of our three colleges at Amherst, Cambridge and Williamstown, and of that at Providence, which although situated in another State, is but little more than a mile from our undisputed boundary. It is uncertain whether observations have hitherto been made for the accurate determination of the situation of more than six of the places in the table, and if the results of Mr P's. observations are correct, the position of no one of the six was ascertained with any degree of precision. The *latitude* of Cambridge (and of Boston, which was deduced from it by triangulation,) has hitherto been laid down, too great, by a mile and a third; that of Providence by a mile and a third, that of Salem by upwards of two miles; that of Nantucket too small by nearly a mile and a half; and that of the Light House in Truro, usually known as the Highland or Cape Cod Light, has generally been laid down in the charts and in treatises on navigation still more erroneously, viz: too great by three English miles.—This last is the more surprising, as this Light House is by far the most important on the coast of New England, since from it many of the most valuable ships, sailing from Boston, Salem, or other places in Massachusetts Bay take their 'departure,' and as it is generally the first object seen from them on their return.—*Salem Gazette.*

CHRISTIAN REGISTER.

BOSTON, MAY 5, 1838.

THE LATE STEAMBOAT ACCIDENT.

A thrill of horror has again been caused to pervade our country, as hundreds of human lives have been suddenly extinguished, by reason of the barbarous ambition and unpardonable carelessness of a single man, who was altogether unfit to be trusted with a charge so precious as that which is committed to the commander of a boat of passage.

The Tragedy at Cincinnati is almost too heart-rending to be read. Its bare recital appeals to our sympathies with an eloquence that puts to shame all comment upon its horrors. It must, one would think, arouse public sentiment against the inhuman and murderous practice of racing and overplying vehicles propelled by steam, to that pitch, which is necessary in order to produce on the part of the people a united and general demand for some action upon the subject, by our Legislators, that shall effectually secure our brothers and sisters and friends against constant liability to be mangled and slaughtered in such a terrible and wholesale manner.

Prompt and stern measures are demanded. No vehicle of passage should be allowed to travel beyond a certain rate, and that an entirely safe one—under the severest penalty. The vehicle itself should be forfeited, the director imprisoned, the charter of the company taken away, whenever, by racing, or by undue speed, the limits of entire safety are exceeded, and the lives of passengers exposed.

Of what use is it that we should labor and legislate to prevent wars, and intemperance and arson and assassination, for the security of human life, health and happiness; when, for the gratification of some unholy passion—ambition, vanity, spite or avarice—or from sheer carelessness and recklessness—we allow the Captain of a Steamboat, or the conductor of a Locomotive to have the opportunity and power of maiming and butchering hundreds of our unsuspecting and powerless fellow mortals at a single breath or nod.

The folly, the hardihood and the bad temper of the commanders of steamboats, have sacrificed, within the last 7 years, more lives, ten to one, than have all the murderers, rioters and incendiaries, against whom we guard ourselves by such strict laws, and such vigilant and costly police; and whom we punish with the utmost severity. We have not half the cause of alarm for our families and our property from all these causes, and from all evil minded men put together, as we have from the hard-hearted and hot-headed murderers at large, to whom we daily entrust our friends, with no security that we shall not be called upon in a few days, to collect the broken and scattered fragments of their bodies for an untimely and shocking burial, or be agonized with the intelligence that, in a moment, the waters have engulphed them, and we shall see their faces no more.

There is no safer and no pleasanter mode of conveyance than in vehicles propelled by steam, if they are properly regulated; and no invention of human ingenuity can accomplish more for the civilization and happiness of mankind, than that which has applied this mighty force to various machinery—but, at the same time, there can be no instrument of locomotion more dangerous and revolting, and no agent more destructive and prolific of misery, if trusted to the hands of unprincipled and foolish men.

TAKING NOTES OF SERMONS.

A young person, whose name we are ignorant of, sent to the Register a few weeks ago an abstract of a sermon preached at Dr Lowell's Church &c., &c., which, after laying on our table for several days, was, at length, given to the printer. We entirely agree with our correspondent, who has written a few paragraphs upon the subject, as to the propriety of the *practice* of writing and publishing notes of sermons. And, accordingly, have declined inserting a second abstract, written by the same juvenile pen.

It is perhaps due, as well to ourself, as to the Brother whose sermon was noticed in our last, that we should say one word in regard to the way in which the abstract happened to be inserted.

It is not unusual for persons who are particularly pleased with any public discourse, to take brief notes of it, or even to send to some paper, a slight sketch of its principal ideas and general train of remark. It did not occur to us, when glancing our eye at the contents of the Abstract, that there was anything in it that would do injustice to the Preacher, or despoil him of his lawful property, or cause him any disagreeable emotions. It appeared to us a simple and very inoffensive article. It was a child's work, and therefore, it could not be expected that any body would think of *estimating the character* of the Sermon, or the Preacher's eloquence and ability by it. But, it is not a matter of sufficient moment to multiply words about. We are very sorry if the friend who is most interested in the matter, feels that he has any reason to complain. We hope that he will regard the thing on the part of the *author* of

the abstract, as a child's *love-pat*, and on the part of the *publisher* as the inadvertent offence or the mistaken kindness of a friend.

AMERICAN UMITARIAN ASSOCIATION.

We learn from the General Secretary, that Auxiliary Associations have been formed in Dover and Stow, Mass. The Rev. Ralph Sanger is agent of the former, and the Rev. M. Harding of the latter.

PROVIDENCE AUXILIARY.

We have received no particular account of the recent Annual meeting of this Association, but understand that it was very full and interesting and fruitful of good influences. The venerable Mr Howland, president of the Association, presided in his usual dignified manner. After a prayer by the minister of the Christian Church in that city, an able and interesting annual report was read by Rev. Mr Farley. The meeting was then addressed by the following gentlemen, Rev. Messrs Hall, Briggs, Secretary of the A. U. A., Dr Ware Jr. and Farley, and Mr Nightingale of the Theological School atCambridge—whose remarks presented a great variety of important topics and statements, and were listened to with uninterrupted attention.

At the close of the meeting a number of new members were added to the Auxiliary, and several persons made themselves life-members of the Parent Association. We have learned that since the anniversary other names have been added to the list of Life Members.

It is known to many of our Readers that the two Unitarian Societies in Providence are united in one Auxiliary, which, in addition to other contributions, pays annually, the sum of one hundred and fifty dollars for the support of the Agency.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums.

March 8th, from members of the Rev. Mr Newell's Society, Cambridge. $55

March 29th, from the ladies of the Rev. Mr Miles's Society, Lowell, to constitute Mrs. A. H. Miles a Life member of the Association. $30

April 9th, from Roxbury Auxiliary Association in the Rev. Mr Putnam's Society. $75

April 23d, from Dedham Auxiliary Association. $26

April 25th, from Dorchester Auxiliary Association in Rev. Mr Hall's Society. $125

April 25th, from Norton Auxiliary Association. $25

May 1st, from Mrs Mary Cooke, Providence, to constitute herself a Life member of the American Unitarian Association. $30

May 3d, from the Ladies of the Westminster Congregational Society, Providence to constitute Mrs Jane Farley a Life member of the Association. $30

$396

WESTERN MESSENGER VOL. V. NO. 1. FOR APRIL.

It gives us great pleasure to receive a new number, and one so interesting too—of this valuable monthly: and especially, to find that its Editor has reason to speak, for once, in a tone of encouragement with regard to the condition and prospects of his subscription list. His words are

'Our subscription list has been filling up gradually within the last two months, and we snppose we have now as many subscribers as ever. We feel grateful to the friends who have exerted themselves in our behalf. We recommence our work with new spirit, having learned that we have a few friends who are in earnest in its support.'

Our Readers will find one of the Articles, from the pen of Mr Huidekoper, on our first page. We should have been glad, had we space for it, to have inserted the Editor's spirited comments upon a strange article under the title '*Unanimity of Faith*,' which appeared in a recent No. of the Religious Magazine. We hope that the Messenger has passed its era of trial and weakness, and that it will henceforth, be supported and flourish according to its deserts.

BOSTON MUSICAL GAZETTE.

We have received from Otis Broaders and Co. the publishers, the first No. of a new semi-monthly Journal with the above name, devoted to the science of music. Such a work is needed, and will be popular.

It will contain Musical History; Biographical Sketches of eminent Composers and Performers; Impartial Reviews of Musical Works; an Account of Oratorios and Concerts, Musical Societies, Academies and Schools, with their various merits, progress, &c. Also occasional hints and observations on the kindred arts, and matters of taste and general literature; with appropriate Poetical Effusions. Each number will likewise contain more or less sacred or secular music, arranged with appropriate accompaniments.

The editorial department will be conducted by B. Brown, Esq., who has the pleasure to state that the following, among other talented Gentlemen, will occasionally contribute to its pages: Lowell Mason,—G. J. Webb,—T. Comer,—N. Mitchell,—J. S. Dwight,—T. Power,—J. R. Parker.

The work will be published every other Wednesday, in the quarto form; of 8 pages to each number, on good type and fine paper, at Three dollars per annum, payable in advance.

Buds of Spring.—Poetical remains of Augusta Foster Lyde, with Addenda. Boston: Perkins & Marvin.

This is a beautiful volume. The poetry is of a higher than ordinary character, and is instinct with generous moral sentiment and a pure and elevated religious spirit. It will be highly prized by the many who loved the pious author in his lifetime, and who lament his early death. The following is an extract from the Preface.

It is proper to say a few words upon the appearance of this little volume of poems. The title seemed proper to it, inasmuch as the pieces are the production of a mind which had not expanded into its maturity, and proper also to the season in which the volume has been introduced to the public. Like the buds of spring, the thoughts of our departed friend were just opening in their fresh and irregular beauty, and were beginning to shed around their pure and sweet and welcome fragrance. Lyde is known to all the members of the Episcopalian community, and to many in other denominations, as having been a young man of great promise. And it has been thought, that a memorial of him, like this now presented, would be acceptable to a large circle of friends who knew and admired him, and to others who would regret that his name should be forgotten.

THE SKEPTIC.

We had the pleasure of listening to Mr Russell's new Oratorio on Sunday evening last. The music displays much genius and taste, and was, generally, performed with spirit and effect.

NOTICE TO AUXILIARIES.

The Executive Committee of the A. U. A. request that all funds due to the Association, be paid to the Treasurer, Henry Rice, Esq. No. 68 Milk street, on or before the 20th inst.—in order that the receipt of the same may appear in his Annual Report.

Charles Briggs, *Gen. Sec. of the A. U. A.*

MR GREELE AND AMHERST COLLEGE.

The following remarks of Mr Greele before the Legislature, on the Resolution, making an appropriation for Amherst College, are in spirit, as liberal and commendable, as they are in style and language, pleasant and forcible.

Mr Speaker,—I am in favor of accepting the report and passing the resolve on your table. In saying this, I shall not be suspected of any sectarian partialities in favor of Amherst College; for I believe that most of the gentlemen engaged in the government and instruction of that institution, sing out of a different psalm book from the one which I use. But I don't care so much about the books people use, as about the music they make, whatever may be the manual or the tune; and sir, whether we use the version of Sternhold and Hopkins, of Dr Watts, of Dr Belknap, or of the Rev. Mr Greenwood, provided we sing from here, that is from the understanding and the heart, the sacred music and the song will ascend as sweet smelling incense to Heaven.

While discoursing on Psalmody, I have not lost sight of Amherst College; for I intend that my creed, my remarks, and my votes shall be equally liberal. It is often said that this institution is sectarian in its character. Be it so; and what then? I conceive it to be the bounden duty of every college and of every academy in a Christian land, to impart Christian instruction. Every institution that fails to do this, is recreant to its duty; is false to the cause of morality and freedom, as well as to that of religion. This instruction, being necessarily dispensed in some mode or form, say and do what you will, must be tinctured by the faith, the feelings, and sentiments of those who impart it. The purest water will be colored by the channel through which it flows. Whether, then, the institution be orthodox or liberal, episcopalian or baptist, the 'genius loci' will more or less influence the moral and religious instruction there imparted. Mr Speaker,—I know you will pardon a little sprinkling of Latin now and then, for it is not the first time that you and I have had converse in this sublime and beautiful language.

I repeat, that from the very constitution and structure of the human mind, religious instruction will be more or less sectarian; but because sectarian, it need not be exclusive; and when from its being sectarian, it becomes exclusive, I will be among those who condemn and oppose. I am informed by my friend from Amherst, that those of the trustees appointed by the State, are unitarian in their sentiments; when any alarm comes from this quarter, I shall be very likely to be found in an attitude somewhat hostile to Amherst College.

I am more inclined to vote for this appropriation because the more you increase the means of information and of knowledge, the more liberal people will become, if not in creed, at least in heart and feeling. I hope, therefore, that this institution will be abundantly furnished with the means of instructing those who are destined to become our ministers, our lawyers, our doctors, and our school-masters. Provided these are enlightened and well educated men, whether they plead my cause, feel my pulse, or instruct my children, I do not believe their orthodoxy will essentially injure them or me.

And here let me remark, that I am right glad to meet my friend from Braintree on classic ground; for owing to some strange fatality, we have found ourselves on different sides in the course of this session. The gentleman remarked with much feeling, that he was not a father. But sir, I am extremely happy to say, that in his remarks the other day, he well discharged the duties of a Conscript Father. I am glad to find him employed in forming the inner man,—the heart and intellect of the youth of this Commonwealth. I trust that many sons and daughters according to the spirit, will rise up and call him blessed.

The gentleman most justly observed that we want such an institution as this, where men of small means can educate their children at a moderate expense. The circumstances of most of us are in this condition. Most of the members of this House, I presume to say, are living commentaries on the prayer of Agar, 'Give me neither poverty nor riches.' Thank Heaven this is my situation at present; for I believe it most conducive to virtue and religion. How long it may so continue with me I will not venture even to conjecture; for in looking over my family ledger the other day, I found the balance on the wrong side of the sheet. Should, therefore, these hard times be protracted, I will venture to predict that I shall be in no special danger from the temptations of luxury and riches. I will hazard the remark, that many of us of a liberal creed, as well as others, especially in this season of embarrassment and distress, do feel the want of Colleges, where our sons may be educated for six or seven hundred dollars. If they come out Unitarians, and I know no reason why they should not, we shall be gratified. But, sir, if they become Orthodox, we shall be content, provided they come out better men and riper scholars than their fathers. Amherst College has supplied this very want. It has collected from our farm-houses, and sent forth from its walls into the world, those who are now burning and shining lights in Church and State; men who have strengthened the pillars of our social fabric, and who have gladdened the churches and cities of our God.

Now, sir, as Amherst College has so fully met our wants, let us come forward—I will not say in the spirit of generosity—but I will say let us come forward in the spirit of justice and reciprocity, and meet her reasonable request.

SCRAPS.

JEWISH SERMONS AND LITURGY.

It is surprising that so little curiosity is felt in relation to the present belief and expectations of that people with whom God is still in covenant, though they remain as severed branches from their own tree. It might reasonably be supposed that christian theologians, at least, would cherish a deep interest in the cotemporary history and practices of the Israelites, and would be familiar with the state of their opinions. But this is far from being the case, and a strong proof of the indifference that prevails, is seen in the fact, that a work so unique in its character, as a volume of doctrinal and practical sermons, by an accomplished Jewish preacher, has been published for several years, without attracting the notice of any prominent review, and of scarcely any literary journal. I cannot think that this neglect would have been so general, had the author less of the diffidence and independence which characterize him, and which have kept him from resorting to the usual devices of making known his productions to the public. He seems to be satisfied if the voluntary subscriptions of his own people throughout the country, secure him from pecuniary loss. With learning and indefatigable industry, that might soon distinguish his name in more conspicuous pursuits, Mr Leeser seems content to devote his care to the single object of doing good, according to his views, to his brethren in Israel. Although quite young, and with impaired health, he has been able since his establishment in Philadelphia, as pastor of the Jewish congregation there, to publish several important books, the largest of which are his volume of Sermons, and a splendid edition just completed in six volumes, of the Prayers, in Hebrew and English, which are read in the synagogues throughout the year. The latter work recommends itself to Hebrew scholars and students as a prize, in the scarcity of books in that language. It is printed with uncommon beauty and correctness having received the personal, and most laborious attention of the editor, and furnishes the purest specimens of the most ancient devotional forms extant.—*Presbyterian.*

From the New York Evangelist.

THE WINE OF THE PASSOVER.

Ballston Centre, March 16, 1838.

Mr Editor,—Having heard frequent inquiries how the 'fruit of the vine' could be obtained as wine free from alcohol, I addressed a letter to M. M. Noah, Esq. of your city, inquiring of him as to the kind of wine used at the passover. I perceive, that the discussion as to the kind of wine proper for the Lord's supper, has again commenced in some of our religious papers: the probability is, that it will now continue until the public mind is settled on the subject. I feel no further interest in the discussion than that truth should be established; and I think the great and first inquiry should be, not what the custom of Christians has been *since* the establishment of the ordinance of the supper by our Lord and Savior; *but what was the substance he used on that occasion, which all know immediately followed the passover?* I give an extract from Mr Noah's letter in answer to my inquiry, which I think worthy of consideration:

'I have your favor, requesting to know how the wine is prepared for the passover. If you wish to make a small quantity for the communion table, for the wine will soon grow sour, having no alcoholic body, take a gallon demijohn or stone jug, pick three or four pounds of bloom raisins, break off the stems, put the raisins into the demijohn, and fill it with water, tie a rag over the mouth, and place the demijohn near the fire, or on one side the fire-place, to keep warm. In about a week it will be fit for use, making a pure, pleasant and sweet wine, free from alcohol. It may last from Sunday to Sunday without getting sour or tart; but it is easy to make a small quantity for each time it is to be used. This is the wine we use on the nights of the passover, because it is free from fermentation, as we are strictly prohibited, not only from eating leavened bread, but from drinking fermented liquors.'

If you think this question of any importance, I should be glad to see this communication in your widely circulated paper.

The discussion of this question was, a few years since, forced into the Temperance Intelligencer, while it should have been a subject for the religious press of the country. It is a question in no way connected with the cause of temperance: that has to do with intoxicating drink as a beverage for persons in health. The use of intoxicating wine at the Lord's supper is a question for the church to settle. Its use also as a medicine, the temperance cause has had nothing to do with: that is for the medical men to settle.

Respectfully, yours,
Edward C. Delavan.

CONGRESS.

On Tuesday the resolution of Mr Preston in favor of the introduction of Texas into the union was discussed.

In the House the debate on the duel report occupied the day.

In the Senate, on Wednesday 25th, the bill to establish a Court of Commission, for the adjudication of private claims, was the order of the day, after the expiration of the morning hour.

In the House, the Reports of the Duelling Committee were under discussion, on motions to print and postpone. In these debates, Messrs Slade of Vermont, Foster of New-York, Fletcher of Massachusetts, Toucey of Connecticut, Graves of Kentucky, and Bell of Tennessee, took part

In the Senate, on Thursday, the bill to establish a commission for the adjudication of private claims, was the order of the day.

The House of Representatives were occupied, during the whole day, in the reading, by the clerk, of the evidence which accompanied the report of the Duelling Committee.

In the Senate, on Friday, the bill to provide for the security and protection of the emigrant and other Indians West of Missouri and Arkansas, by the establishment of an Indian Territorial government, was taken up, and debated at considerable length. The Senate adjourned to Monday.

In the House of Representatives, the subject of the reports on the duel was again taken up.

The Senate did not sit on Saturday, 28th.

In the House the reports of the Duelling Committee were under discussion all day.

INTELLIGENCE.

Legislative Notes.—Under this title we find in the National Ægis, of Worcester, the following remarks on some of the proceedings of the General Court of this state, during its late session.

The General Court of Massachusetts adjourned on Thursday last, after a session of one hundred and twelve days, the longest held since the establishment of the constitution. At the commencement, it was expected, that the business of legislation would be completed in a few weeks, and that a commendable example of prompt attention to affairs of public interest, and a speedy discharge of duties, would be given. The embarrassed state of the financial concerns of the country, the derangement of the currency, the condition of the banking institutions, and the various and conflicting operations as to the appropriate remedies for the evils pressing on individuals, corporations, and the community, protracted the session to an unusual length.

The policy of aiding the improvements in internal communication, adopted at a late period by the state government, has been pursued, by authorizing the loan of the credit of the Commonwealth to the rail road corporations to the amount of two millions, three hundred and eighty thousand dollars, in the following proportions; Western Rail Road, $2,100,000; Lowell and Nashua Rail Road $90,000; Old Colony Rail Road, $100,000; Eastern Rail Road, $90,000. These grants, while they facilitate the completion of works too extensive for the resources of individual enterprise, will tend to render the loans already extended to some of the corporations, more secure. The depression of the times had almost paralysed the exertions of the stockholders; the course of legislation upon vested and chartered rights had impaired confidence; and without the assistance of the treasury, some, if not all the works in progress, must have been suspended, possibly, abandoned. The aid extended by the issue of scrip, will not only accelerate the construction of the roads and bestow on the community the benefits of their use earlier than it could otherwise be obtained, but affords encouragement and employment to industry, when the suspension of business had reduced the operatives to a degree of suffering which must have sought relief from public charity.

The aid afforded by Massachusetts to internal improvements is humble in comparison with the munificent grants of New York for her magnificent system of public works. At the late session of the legislature of that state, among other appropriations, four millions of dollars were bestowed for the speedy enlargement of the Erie Canal: three millions for the construction of the New York and Erie Rail Road; $300,000 for the Catskill and Canajoharie Rail Road; $275,000 for the Otsego and Ithica Rail Road; $200,000 for the Auburn and Syracuse Rail Road,—being an aggregate of nearly *Eight Millions* of dollars.

The most important of all the laws of the commonwealth is that recently adopted, for the relief of insolvent debtors, and for the distribution of their effects. Although, by the terms, it operates only on contracts concluded after the passage of the act, it may take effect upon all existing debts. It is in accordance with the policy of other states, and with the condition of society in a country where there is more enterprise than capital, more industry than accumulated wealth. The peculiar system of Massachusetts has driven from her territory some of the most active of her citizens, who have sought employment where the misfortunes of business have not been treated as crimes; where the surrender of their possessions has left them free to acquire new earnings for the discharge of the obligations of the past. The code of bankruptcy which has been formed, will need many amendments, but, with the corrections which experience will point out, it will become most useful.

Monument to Dr Bowditch.—At a meeting of the American Academy of Arts and Sciences, the Massachusetts Charitable Mechanic Association, the Boston Marine Society, the Salem Marine Society, the Salem East India Marine Society, the Boston Athenæum, the Salem Athenæum, and of members of the Nautical Profession, held at the Hall of the American Academy of Arts and Sciences, in Boston, April 23d, 1838, for the purpose of taking into consideration the subject of the erection of a Monument at Mount Auburn to the memory of the late Nathaniel Bowditch, LL. D.:—President Quincy in the chair:—

It was voted, That the exalted character of the late Dr Bowditch demands of this community some permanent memorial of respect; and that it be earnestly recommended to the members of Societies here represented, and to our fellow citizens generally, to unite in erecting at Mount Auburn a Monument, commemorative of his great endowments and unblemished integrity.

Voted, That, to carry into effect the object stated in the preceding vote, a subscription paper be immediately presented to the members of the several Societies here represented, in such manner as the officers in each Society shall direct, and that the sums thus collected shall be placed at the disposal of a joint Committee of two persons from each Society, under whose direction the Monument shall be executed; and the first meeting of this Committee shall be held at such time and place as shall be appointed by the Chairman of this meeting.

Voted, That Messrs. Josiah Quincy, Daniel Treadwell, Richard S. Rogers, Thomas B. Curtis, and Daniel C. Bacon, be a Committee to receive subscriptions from the friends of science throughout the country, and especially from the members of the Nautical Profession, to whose service a large share of the labors of this great mathematician were devoted.

All the above votes were passed unanimously.

Josiah Quincy, *Chairman.*
Daniel Treadwell, *Clerk.*
Boston, April 28d 1838.

[From the Cincinnati Whig Extra.]
Cincinnati, April 25, 8 o'clock, P. M.

Most Awful Steamboat Accident.—It becomes again our painful duty to record one of the most awful and destructive occurrences known in the terrible and fatal catalogue of steamboat accidents.

This afternoon, about six o'clock, the new and elegant steamboat Moselle, Captain Perin, left the wharf of this city, (full of passengers,) for Louisville and St. Louis, and, with a view of taking a family on board at Fulton, about a mile and a half above the quay, proceeded up the river, and made fast to a lumber raft for that purpose. Here the family were taken on board, and during the whole time of the detention, the Captain was holding on to all the steam he could create, with an intention of showing off, to the best advantage, the great speed of the boat, as she passed down the whole length of the city.

Soon as the family were taken on board from the raft, the boat shoved off, and, at the very moment her wheels made the first revolution, her boilers burst with a most awful and astounding noise, equal to the most violent clap of thunder. The explosion was destructive and heart-rending in the extreme, as we are assured by a gentleman who was sitting on his horse, on the shore, waiting to see the boat start. Heads, limbs, bodies, and blood, were seen flying through the air in every direction, attended by the most horrible shrieks and groans from the wounded and the dying. The boat, at the moment of the accident, was about thirty feet from the shore, and was rendered a perfect wreck.

The Captain was thrown, by the explosion, entirely into the street, and was picked up dead, and dreadfully mangled. Soon as the boat was discovered to be rapidly sinking, the passengers who remained, unhurt, in the gentlemen's and ladies' cabins, became panic-struck, and, with a *fatuity* unaccountable, jumped into the river. Being above the ordinary business parts of the city, where no boats were at hand, many were drowned before relief could be given.

Further Particulars.—The Cincinnati Whig, of the 26th, says that the account before published of the scene of horror occasioned by the explosion, instead of being in the slightest degree exaggerated, falls far short of the dreadful reality!

A communication from one of the clerks of the boat, states that there were in all on board about 280, 86 of them being cabin passengers.'

From the best information we can gather, it does not appear that more than 30 or 40 of this number are known to be rescued. It is therefore probable, that the whole number drowned or destroyed, is somewhere in the neighborhood of two hundred or two hundred and thirty or forty persons!

What the Colonization Society is doing.—The Mississippi Colonization Society held a meeting at Natchez, March 14, at which it was stated that Capt. Isaac Ross, of that State had bequeathed his whole estate to the Colonization Society, valued at $400,000! By his will he also emancipates all his Slaves, 170 in number, and provides for their removal and settlement in the Society's African colony.—*Transcript.*

The Board of Education.—The Springfield Journal in noticing the appropriation by the Legislature of $10,000 in consequence of the munificent offer of a like sum by an individual, to be placed at the disposition of the Board of Education, for promoting the important objects entrusted to the charge of that Board, gives the credit of this liberal donation to Edmund Dwight, Esq. of this city. We doubt not that with the aid of this fund the Board, of which Mr Dwight is an efficient member, will be able to give a new stimulus to the cause of popular education in this State, by measures directed to the very difficult object of elevating the standard of qualifications among the teachers of common schools.

It is an alarming statistical fact which we read in the Nashua (N. H.) Telegraph, that in that state one person in every 312 is insane! This is founded on positive information obtained in 161 towns by Dr. Bell, in which, out of a population of 193,569, he found 312 maniacs—making at the same ratio 433 for the whole State. Lamentable to relate, the greater part of these paupers, are in chains, dungeons, and cages!

Baltimore Election.—At the election in the Baltimore District, to fill the vacancy in Congress, occasioned by the death of Mr McKim, Mr Kennedy the Whig candidate was chosen, he having, in the whole district 7019 votes, and Mr Marriat, the Administration candidate, having 6157.

The Great Western.—The New York Commercial Advertiser gives an account of the fete given on board this ship on Friday last, by its commander, Lieut. Hoskins, and Richard Irvin, Esq., Agent of the company. Our limits do not permit us to go into detail. We refer to the event for the purpose of quoting a passage from the remarks of the Hon. Daniel Webster, who, (on his way back from Boston to Washington) was an invited guest. Referring to the success of the experiment of steam vessels in crossing the Atlantic, Mr Webster said;

This is an epoch worthy of remark. It is one of the great marches in the progress of the world. But what I look upon as of most importance is the great change it is about to effect in the history of arms. It puts a new face upon war. In making it more terrible, it makes it less frequent, and to be entered upon for no trivial causes—(cheers.) It makes it the interest of nations to be friends. If America or England is to be reached in steam ships in 15 or 20 days, if steam power is to invade every inlet and harbor, war will strike all mankind as it is, a frightful calamity, never to be risked but to avoid calamities yet greater, if greater there can be. (Hear, hear.) Thus civilization and Christianity must rejoice in the new epoch we are creating. But I will not detain you, gentlemen.—(Cries of go on.) I cannot detain you. I offer as a sentiment—

England and the United States—Let this new epoch be a new link in the bond of amity and friendship between us,—an era of increased amity between the counsels that guide your country (addressing the captain) and mine.

Foreign.—The following are gleanings from late foreign papers.

France.—The Chamber of Deputies was occupied with the new bankrupt law and the Greek loan. The treaty of M. Las Casas with Hayti was unanimously approved. Accounts from Algiers of the 17th ult. state that Marshal Vallee was increasing the extent of his territory.

Spain.—The Spanish campaign was about to open seriously. The Queen Regent had demanded of the British Government 50,000 stand of arms and 9 armed vessels for the Mediterranean. Accounts from Bayonne to the 21st give a report of the starting of a new Carlist expedition.

Portugal.—An insurrection of a formidable nature broke out in Lisbon on the 13th March. It was quelled, but with the loss of 100 lives.

A proclamation, issued by the Queen on the 14th, speaks of them as honest men deluded by Don Miguel's agents. The number of killed in this affair is stated at about a hundred. It is said, that had the insurgents succeeded, they would have forced the Queen to resign in favor of her son, and appointed some of their own leaders Regents.

Russia.—The Emperor is at this time carrying on a war with the Circassians.

Egypt.—The Bedouins, of the Red Sea, are in open revolt against Mehemet Ali, who had required from the tribes in the province of Syras recruits to the number of 10,000 men, which had been refused. Achmet Pacha had been despatched to Upper Syria with a force of 10,000 Egyptians. Nothing is said in this letter respecting Ibrahim Pacha, owing probably to its having been written previous to the late report about his death.

NOTICE.

The Sunday School Society in the County of Worcester, comprising the Ministers and S. S. Teachers within the limits of Worcester Association, will assemble at the Union Hotel, in Harvard, on Wednesday the 16th of May inst. at 11 o'clock A. M. The public exercise will commence in Rev. Mr Gilbert's Church, at 1 o'clock P. M.

May 5, 1838. P. Osgood, *Sectary.*

MARRIAGES.

In this city, at the Stone Chapel, by Rev. Mr Greenwood, Mr Thomas P. Rich to Miss Mary N. daughter of the late Mr Henry N. Rogers.

In this city, Mr Luther Lunt, to Miss Mary R. Dodge.

In Quincy, Mr Jaffies Bradford of Duxbury, to Miss Suviah C. daughter of Capt Elisha Holmes.

In Dedham, Mr Joseph A. Cushing to Miss Prudence M. Green, of this city.

In Sherburne, 19th inst. by Rev. Mr Clark, Mr George W. Howard to Miss Abigail, daughter of Samuel Sanger, Esq.

In Shrewsbury, May 1st, by Rev. Joseph Allen Mr Thomas Lyon of Northboro', to Miss Catharine Ward Baldwin, of Shrewsbury.

In Northboro', Mr William Maynard to Miss Laura Howe.

DEATHS.

In this city, on the 27th ult., suddenly, in a fit, Mr Joseph Locke, merchant; on the 23d, Mrs Eleonora, wife of Charles Bradbury, Esq. of this city, 57.

In this city, Edward Augustus, son of Samuel May, Esq. 21.

At Haverhill, N. H., April 21st, Hon. Israel Bartlett, 89.

April 6th, Deacon Nathaniel Draper, one of the founders of the United Society of Shakers, in Enfield, N. H. 80.

In Serampore, after a long missionary career of thirty eight years, the Rev. Dr Marshman, at that place, on the 5th of December, 1837, at the advanced age of 69 years, seven months, and fifteen days.

PRAYER BOOKS, &c.—A large lot of Prayer Books, for the Episcopal Church, in common, plain and elegant bindings, of Bartlett & Rayner's, Carey & Lea's, Protestant Episcopal Press, and other editions—a few bound to order, in elegant plain binding.

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GRISWOLD'S PRAYERS, plain and fancy binding;
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Travels about Home 2 vols.
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Wild Flowers, or the May Day Walk
Natural History of Animals
Elnathan
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Life of John Frederick Oberlin
Life of the Apostle John
Life of John Eliot
Bedouin Arabs
Winter Evening's Conversation on the works of God
Christian Researches in the Holy Land
The Ringleader
History of the Delaware and Iroquois Indians
Simple Scripture Biographies
Missionary Stories; or Sketches of Moravian Missions
Ann Connover
Sacred History of the Deluge
Persecuted Child
Sketches of a New England Village
The Hamlets, by a Lady
Parleys Little Reader
Godfrey Hall
Jack Lawrence
Sunday School Teachers Present
Wreath
Providential Care, a Tale founded on Fact
Worth a Million
The Savings Bank
Contrast
The Two Apprentices
Village School
Basket of Fowers
Beauties of Richmond
Life of the Apostle Paul
Life of Elijah
Life of Moses
Destruction of Jerusalem
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Jacob and his son Joseph
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Views of interesting places in the Holy Land
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MANUALS FOR SABBATH SCHOOLS.
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do do part 2.
do do part 3.
Muzzey's Sunday School Guide
Fox's Ministry of Jesus, vols 1 & 2
do Questions do do
Bulfinch's Holy Land
Greenwood's Social Services. may 5

LADY'S BOOK, for May.—Contents: Letter to the Editor, Village Murder, Departure of Winter, Wives, a Vision, Children's Wishes, Friendship's Altar, Sister's Revenge, Perfection, Woman's Love, Althea Vernon, Comparison and Contrast, a Prayer, Review of Young Ladies' Friend, Female Portrait Gallery, Editor's Table, two pages of Music, colored Fashions, &c. $3 per annum. Published by WEEKS, JORDAN & CO. 121 Washington st. may 5

APPROVED BOOKS FOR SUMMER SCHOOLS.
WORCESTER'S READING BOOKS.
1. A Primer of the English Language.
2. A Second Book for Reading and Spelling.

Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to children; and to them it is sufficient to say, that the Second Book has the same simple and attractive character as the First.

3. A Third Book for Reading and Spelling; with simple Rules and Instructions for avoiding Common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Eve. Gaz.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted by direction of the Committee, as the common reading book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By John Frost.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows:—'We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted.'

THE CHILD'S BOTANY; with Copperplate Engravings.

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From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

'I am sorry I have not had the benefit of 'Parley's Arithmetic' in years past. I have never seen any thing bearing the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset, if they have the good fortune to begin with Peter Parley.'

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15,000 copies, were sold. Copies furnished for examination by the Publisher.

PARLEY'S HISTORIES.

1. Book of the United States—Geographical, Political and Historical; with comparative views of other countries. Illustrated by forty engravings, designed and executed in the best manner expressly for this work, and eight maps from new steel plates. Fourth edition.

The First Book of History, or History on the Basis of Geography, (comprehending the countries of the Western Hemisphere) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner, on steel plates. By the author of Peter Parley's Tales.

'This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months in his own way, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory, page after page of the tiresome treatises in common use.'—*Brandon Telegraph.*

3. The Second Book of History, (comprehending the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps, on steel plates of the different countries. By the author of Parley's First Book of History.

Probably there never has been a work of the kind received with so much favor and so quickly and so extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by G. W. PALMER & CO. and for sale by Booksellers generally. m 5

ALTON TRIALS—Trials of Winthrop S. Gilman, who was indicted with Enoch Long, Amos B. Roff, and ten others, for the crime of Riot, on the 7th of November, 1837, while engaged in defending a printing press from an armed mob. Also the trial of John Solomon, Levi Palmer, Horace Beall and eight others, for a riot committed in Alton, in mobbing the Warehouse of Godfrey, Gilman & Co. and breaking up and destroying a printing press; in 1 vol. with an engraved frontispiece of the mob. Just published and for sale by H. P. NICHOLS & CO. 147 Washington st. may 5

WANTED immediately an active young man of good character and good address to obtain subscribers for a new periodical. To such a person a profitable Job will be given.

Written applications addressed to A. B. and left at the Christian Register Office (19 Water st.) will receive attention. 3t may 5

SUNDAY School Books. WEEKS, JORDAN & CO. have received fresh supplies of Sunday School Books, which will be furnished on the best terms. Pastors or Superintendents replenishing their Libraries, by sending their old Catalogues to us, with the amount desired, can have a quantity sent them, with the liberty of returning or exchanging such as may not be approved of. Literary Rooms, 121 Washington, opposite Water st. m 5

NEW WORK BY DR ALCOTT.—MOTHER IN HER FAMILY, or Sayings and Doings at Rosehill Cottage, by W. A. Alcott, author of Young Wife, the Young Mother, &c.—The popularity and general approval of Dr Alcott's Works has induced the publishers to issue another volume, containing hints on Instruction, moral, intellectual and religious, and general rules for the family government, in the history of the family at Rosehill Cottage.

It will be published in a few weeks, by WEEKS, JORDAN & Co. 121, Washington st. m 5

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Cliver Twist
The State Prisoner
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VIEW OF MISSIONS.—A View of American Unitarian Missions: with Thoughts on the Missionary cause, and the interest of Unitarians in it. By A. C. Patterson—published and for sale by JAS. MUNROE & CO. 134 Washington street. m 5

DUMMER ACADEMY.
NEWBURY, (Byfield Parish) Essex County.
THE SUMMER TERM, in this Academy, will begin on Thursday, May 17th, and will continue *fourteen weeks*. The Classical Department is under the care of Nehemiah Cleveland, Esq. The English Department is under the care of Mr Phineas Nichols. The Trustees of Dummer Academy can with confidence commend this Institution to parents who may wish to place their boys in the country, as combining in a high degree the advantages of ample and thorough instruction, and good discipline, with salubrity and pleasantness of situation, and a rare exemption from objects of temptation.

To those whose circumstances make important, the tuition fee is remitted.

☞ Board can be had in the family of the Principal of the English Department, from $2,00 to $2,50 per week, according to age and circumstances.

Applications for admission or further information, may be made to the Teachers at Byfield.

Leonard Withington, John C. March, Jeremiah Colman, Henry Durant, Thos. B. Fox, } Prudential Committee of the Trustees, &c. &c.

April 15th, 1838.

A TEACHER WANTED.
A TEACHER is wanted to take charge of an Academy in the Country. A good situation is presented. Enquire at the office of the Christian Register, Boston. 8wis ap 21

PURE SPERM OIL.
E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

DAINTY LONGINGS.

[Imitated from Goethe.]

I would I were a fish,
So nimble and fresh!
I'd haunt all the crooklets
Of dainty cool brooklets.
I would I were a fish,
So nimble and fresh!

I would I were a note
From a sweet bird's throat!
I'd float on forever,
And melt away never.
I would I were a note
From a sweet bird's throat!

I would I were a leaf,
With a summer as brief!
I'd live but in summer,
Each year a new-comer.
I would I were a leaf,
With a summer as brief!

I would I were a rill,
To wind at my will
Through green grassy meadows,
Reflecting the shadows!
I would I were a rill,
To wind at my will!

I would I were the star,
That twinkles afar!
When fond lovers wander,
I'd smile to them yonder.
I would I were the star,
That twinkles afar!

But I am what I am!
—As content as a lamb,
No new state I'll covet:
For how long should I love it?
No. I'll be what I am,
As content as a lamb!

J. S. D.

From the United States Gazette.

'JESUS WEPT'—John xi. 35.

BY MRS MARGUERITE ST. LEON LOUD.

Draw near, ye weary, bowed, and broken hearted;
Ye onward travellers to a peaceful bourne;
Ye, from whose path the light hath all departed;
And ye who're left in solitude to mourn.
Though o'er your spirits hath the storm-cloud swept,
Sacred are sorrow's tears since—'Jesus wept.'

The bright and spotless heir of endless glory
Wept for the woes of those he came to save,
And angels wondered when they heard the story,
That he who conquered death wept o'er the grave,
For 'twas not when his lonely watch he kept
In dark Gethsemane that 'Jesus wept.'

But with the friends he lov'd, whose hope had perish'd
The Savior stood; and through his bosom rushed
A tide of sympathy for those he cherished,
While from his eyes the burning tear drop gushed:
And bending o'er the tomb where Lazarus slept,
In agony of spirit 'Jesus wept.'

Lo! Jesus' power the sleep of death hath broken,
And wiped the tear from sorrow's drooping eye.
Look up, ye mourners, hear what he hath spoken,
'He that believes on me shall never die.'
Through faith and love your spirits shall be kept,
Hope brighter grew on earth when 'Jesus wept.'

THE WORK AND CONTENTION OF HEAVEN.

In heav'nly choirs a question rose.
That stirr'd up strife will never close,
What rank of all the ransom'd race
Owes highest praise to sov'reign grace?
'Tis I, (said one) 'bove all my race,
Am debtor chief to glorious grace.'
'Nay, (said another) hark I trow,
I'm more oblig'd to grace than you.'
'Stay, (said a third,) I deepest share
In owing praise beyond compare:
The chief of sinners, you'll allow
Must be the chief of singers now.'
'Hold, (said a fourth) I here protest,
My praises must outvie the best;
For I'm of all the human race
The highest miracle of grace.'
'Stop, (said a fifth) these notes forbear,
Lo, I'm the greatest wonder here:
For I of all the race that fell,
Deserv'd the lowest place in hell.'
A soul that higher yet aspir'd,
With equal love to Jesus fir'd,
'Tis mine to sing the highest notes
To love that wash'd the foulest blots.'
'He, (cried a mate) 'tis mine I'll prove,
Who sinn'd in spite of light and love,
To sound his praise with loudest bell,
Who sav'd me from the lowest hell.'
'Come, come, (said one) I'll hold the plea,
That highest praise is due by me;
For mine, of all the sav'd by grace,
Was the most dreadful, desp'rate case.'
Another rising at his side,
As fond of praise and free of pride,
Cry'd 'Pray give place, for I defy,
That you should owe more praise than I.'
'I'll yield to none in this debate;
I'm run so deep in grace's debt,
That sure I am, I boldly can
Compare with all the heav'nly clan.'
Quick o'er their heads a trump awoke,
'Your songs my very heart have spoke
But ev'ry note you here propale,
Belongs to me beyond you all.'
The list'ning millions round about
With sweet resentment loudly shout;
'What voice is this comparing notes,
That to their song chief place allots?
We can't allow of such a sound,
That you alone have highest ground
To sing the royalties of grace;
We claim the same adoring place.'
What! will no rival singer yield,
He has a match upon the field?
'Come, then, and let us all agree
To praise upon the highest key.'
Then jointly all the harpers round
In mind unite with solemn sound,
And strokes upon the highest string,
Made all the heav'nly arches ring.

ERSKINE.

The City hath dens and caves; but, not all who dwell therein are wild beasts.

Kindness and sympathy have found strange bowers
Amid these city Troglodytes of ours:
Affection there lights many a holy flame,
And even Religion is not all a name.
Deeds I have known, which Fame might blazon fair,
Had they but been perform'd in upper air—
Scenes, which romantic in romance might sound,
Were not the stage and actors under-ground.
Even there the heart is human. Yes, even there,
Depress'd humanity survives despair.
And oft I've seen, among those tomb-like caves,
Where living men anticipate their graves,
And sometimes, too, their hell,—yes, there I've seen
Spots to the mental eye with virtue green—
Spots, where a seraph-visitant from Heaven,
For the right's sake, had all the wrong forgiven.
Men must be human. In that truism lies
The truth, for which my ministry I prize,
Which gives me strength at once to act and bear,
Soothes disappointment and forbids despair.
Hopes would fall dead, once tow'ring bright and proud,
Like eagles arrow-struck above the cloud,
Could I dare think that *any* change below
Had power to change the inward nature so,
That men should *not* be human—not retain,
In frame and feeling, spirit, heart and brain,
Something of that which made the First Man rise,
His Maker's Image in these nether skies.

MISCELLANEOUS.

[From the Cincinnati Journal.]

'PREACH SMALL.'

'Mother,' said a little girl seven years old, 'I could not understand our minister to-day;—he said so many hard words. I wish he would preach so that little girls could understand him. Won't he mother?' Yes, I think so, if we ask him. Soon after, her father saw her going to the minister's. 'Where are you going Emma, said he.' 'I am going over to Mr ————'s to ask him to *preach small*.'

This little incident has taught the pastor of Emma an important lesson on preaching the gospel with *simplicity*. There is a happy medium between that *coarseness* which offends, and that *refinement* which is above comprehension. This medium is the genuine Saxon-English, which is intelligible to all, and offensive to none.

Who is offended with the style of Milton in that noble sonnet on the massacre in Piedmont—with the style of the Liturgy, or that of our English Bible? No one of good taste: for therein we get plain sense in plain Saxon.

Not long since I heard a minister close the last of a series of sermons on the evidences of Christianity, thus:—'Now let the Infidel go where the owls hoot, and the bats wing their starless flight: but we, when death shall sound our retreat from the shores of mortality, will shuffle off these clogs of clay, lie down quiescent in the grave, and rise to realms of endless day.'

That minister preached to a city congregation, and had the reputation of being a very *eloquent* man; but really, if he had not gone to 'the realms of endless day,' I should feel desirous of sending Emma with the request that he would *preach small*. And so I have felt when I have heard a certain good brother in Ohio preach. Instead of *brotherly love*, he always says, *fraternal affection*. Why did not Paul say, (Heb. xiii. 1.) Let *fraternal affection* continue. And in order, as I suppose to avoid the appearance of egotism, when he rises to preach, he introduces the sermon thus:—'We propose in this discourse, &c.' Why did not the Apostle, for surely he was a modest man, say, 'Whereunto *we are* appointed a preacher, and an Apostle, and a teacher of the Gentiles!

To other ears it may sound well; but to my own, *wegotism* is more intolerable than *egotism*.

Not long since I heard a minister telling about the *animal economy*. Animal economy! thought I; will not his hearers infer that he is speaking about quadrupeds instead of bipeds?

'And this is in accordance with the philosophy of things.' My good brother, what do you suppose that plain man in your congregation will understand by the 'philosophy of things?' 'Preach small'—*smaller*, if you would be understood.

Every body understands the Rev. Mr Hare in his village sermon. 'There is hardly a poor person in these parts of England who does not get what our grandfathers would have deemed to be luxuries. I will mention two of these—*tea and wheaten bread*. If any one, a hundred years ago, had foretold that the time would come when every cottage in England would have its tea-pot, and its loaf of wheaten bread, he would have been laughed at as a foolish dreamer. Yet the time is come!'

Now what if Mr Hare had called upon his people to be grateful for so fragrant a beverage, (tea,) and so farinaceous a luxury, (wheat bread,) who would have known what was piped or harped? They might have thought themselves called upon to be grateful that the Goths and Vandals were dead, or that such a thing as a steam engine had been invented!

Somewhere I have read an anecdote of an American officer who was peculiar for the *quaintness* and *point* with which he gave commands. On one occasion the battle was warm and the event doubtful. The officer saw that his men were shooting *over*, and instantly darting by the ranks, cried, *shin them boys! shin them!!* when their levelled muskets mowed down the enemy, and gave the Americans victory.

The *point* of this anecdote may be worthy of a remembrance; for all the world over, he does the swiftest execution, who deliberately *fires low*; and he preaches best, who in the sense above named *preaches small*.

AVERAGE DURATION OF HUMAN LIFE.

On Thursday the 65th anniversary meeting of the Medical Society of London was held at the London Coffee-house, Ludgate-hill. Mr T. E. Bryant was in the chair, when Dr T. Thompson delivered the anniversary oration, which was received with loud applause. After some prefatory observations, he instanced the degree of improvement in the public health, and increased duration of life, as one of the most important indications of the state of medical practice. It was to be regretted that until the present time the bills of mortality have been lamentably deficient in the accuracy required to guide us in scientific calculations, but they nevertheless furnished general results, approximating sufficiently to the truth to authorize our attaching importance to several conclusions deducible from them. It appeared from the tables, and it was confirmed by the observations of Marshal, Hawkins, and Robertson, that the average duration of human life in England and Wales had, during the last half century, increased from 42 to 58 years,—in Middlesex, from 25 to 45, and in London from 20 to 46 years. 80 years since, 51 of every 100 deaths in London were persons under the age of 20. At present only 42 per cent, die under that age, a less proportion than used to die 50 years since under the age of 10, while there is reason to believe that a greater proportion of those born now reach the age of 10 years than formerly attained the age of 2. He referred to the records of lying-in hospitals as affording striking examples of the improvements in medical management. At one of these institutions, 50 years since, the average number of deaths among the women was more than 1 in 60. In the last 50 years, excepted during the prevalence of malignant fever, the amount of mortality has very little exceeded 1 in 300; a similar diminution is observable in the recorded mortality among the children. He took a rapid survey of the benefits which medicine had rendered to the community, alluding to the boon of vaccination, the discovery of citric acid as a complete cure for sea scurvy, and remarked on the valuable invention of the stethoscope.

A RELIGIOUS HYPOCRITE.

In August last, Joseph Coltman, a linen draper, of the firm of Worthington & Coltman, of Stockport, absconded from England with about £900 worth of property belonging to his creditors. He was traced to New York, to Montreal, to Quebec, and other places, with a shopman with him who accompanied him in his flight, and it was found that he had sold the goods he had absconded with, through an auctioneer, immediately on his arrival in the other hemisphere. The fugitive, it was found, had changed his name to Evans, commenced a religious course of life, and in order, no doubt, to compound for the sins he had committed in England set about the good work of correcting the evil ways of the people of America, by preaching the doctrine of Christianity.

The agent for the creditors having traced his hotel, made inquiry about him, and was informed that he had gone to a place at a distance of twenty miles to hold forth on the word of God. A room next to that in which the preacher usually slept was allotted to the gentleman who was so anxious to meet with him, but by some mischance Coltman received a hint from somebody, that it would be prudent not to return that night, and his baggage was put into legal custody when it was found that he absented himself. It had been ascertained that Coltman had gone to La Prairie to give the people a sample of his holy intentions, and he was pursued thither, but he had previously left that place for Toronto or Buffalo, and as no doubt existed that wherever he was he had no property, the pursuit was stopped, and the agent applied his attention solely to the contents of the portmanteau, which was opened in the presence of a sheriff's officer, and which contained, among other acceptable matters, 200 sovereigns, with a list of the names and addresses of the persons to whom he had sold the goods. By the great activity and zeal of the agent for the creditors, the whole of these debts were secured and the preacher was thus stripped of the whole produce of his robbery. Several places had been enlightened by the holy zeal of this orthodox preacher, who had wrapped up along with other valuables in his portmanteau the heads of the sermons which he was to have preached that day.—*English paper.*

A monk of the order of St. Basil, as we learn from Kragaiovitz, in Servia, has recently discovered a most valuable collection of historical manuscripts, in the monastery of Monte Negro. Having been ordered to inspect the vaults under the convent church, he discovered that the numerous coffins deposited in them were all broken to pieces, except one, which was in a perfect state of preservation. Having mentioned the fact to the superior, the fraternity went in procession to the vaults, and having broken the coffin, found it filled with papers in an excellent state of preservation, and rolled in oil cloths. Upon examination, the papers were found to be chronicles in the different Sclavonian languages, embracing a period from the time of the first invasion of the Sclavonians, in the country along the Danube, to the year 1721. They contain histories of Wallachia, Moldavia, Servia, details of the Crusades in the East, etc. Prince Milosch has purchased this collection for 5000 ducats (about 4500*l.*) and has employed his secretary to examine and class the documents according to their dates. They will be published, and will throw, it is expected, great light on the histories of the Sclavonian people, and other European nations.

SO DID NOT WASHINGTON.

The recent transactions at the seat of government for the United States, should influence every lover of his country to pause and ask, is this genuine patriotism? Is this true valor? Is the example set by the illustrious founder of this great republic? In answer to these questions I send for insertion in your journal the following account of him who is pre-eminent, in every respect, in the estimation of every true American.

In 1754, Washington was stationed at Alexandria with his regiment, the only one in the colony, and of which he was colonel. There happened at that time to be an election in Alexandria for members of the assembly, and the ballot ran high between Col. George Fairfax and Mr William Elzey. Washington was on the side of Fairfax and a Mr William Payne headed the friends of Elzey.

In the course of the contest Washington grew very warm, (for his passions naturally were terrible, though a wise regard to duty, honor, and happiness, soon reduced them to proper command,) and unluckily said something to Mr Payne, who (though but a cub in size was a lion in heart) raised his shelalah, and at a blow extended the hero Washington on the ground. News was soon carried to the regiment that their Colonel was murdered by the mob! On the passion of the soldiers who doated on their commander, such a report fell at once like a flash of lightening on a magazine of gunpowder. In a moment the whole regiment were under arms, and in rapid motion towards the town, burning for vengeance. During this time Washington had been liberally plied with cold water, acids, and volatiles; and happily for Mr Payne and his party, was so far recovered as to go out and meet his enraged soldiers, who crowded around him with faces of honest joy at seeing him yet alive.

After thanking them for such an evidence of their attachment to him, he assured them that he was not materially injured, and begged them, by their love of him and of their duty, to return peaceably to their barracks. As for himself, he went to his room generously chastising his passion, which had just struck out a spark that had like to have thrown the whole town into a flame; and feeling himself the aggressor of Mr Payne, he resolved to make him the honorable reparation of asking his pardon. No sooner had he made this heroic resolution, than recovering that delicious gaiety, which ever accompanies good purposes in a virtuous mind, he then spent the evening in a circle of friends, manifesting all the cheerfulness which he could have done if nothing had happened. Early next morning he wrote a polite note of invitation to Mr Payne to meet him at the tavern. Payne took it for a challenge, and repaired to the tavern in full expectation of smelling gunpowder. But what was his surprise, on entering the chamber, to see, in lieu of a brace of pistols, a decanter of wine and a pair of glasses on the table. Washington rose to meet him, and offering his hand, with a smile began. 'Mr Payne, to err sometimes is nature—to rectify error is always glory—I believe I was wrong in the affair of yesterday. You have had, I think some satisfaction; and if you deem that sufficient, here is my hand—let us be friends.'

'An act of such sublime virtue produced its proper effect on the mind of Mr Payne, who from that moment became the most enthusiastic admirer and friend of Washington.'

Would the distinguished men of our nation but be persuaded to emulate an example so correct and truly heroic in the youthful Washington, our newspapers would no longer shock us with accounts of human life sacrificed on the altar of false principles of honor. Would they but exert the courage, the only true courage, to stamp into immediate silence the clamors of passion, and arouse to the sacred calls of duty and their country's real glory, there would be no room for acts which agonize the kindred circle with unutterable anguish and horror, and shroud a nation in the habiliments of shame—the guilt of which only could be extenuated in the darkest ages of the world.

I wish to be understood as expressing no sentiment as to the relative merits of the belligerents; but to record the unqualified condemnation which every honorable man in this republic, should stamp upon all who in any way participate in perpetuating this relic of a barbarous age.—*Christian Advocate.*

JOYCE'S HEATING APPARATUS.

Few inventions or discoveries in the arts of life have so generally attracted public attention as the stove recently exhibited at the Jerusalem Coffee-house; and it is worthy of remark, that this has been accomplished without advertisement, and apparently without any of the expedients to which recourse is usually, had and almost inevitably, to stimulate public attention. Until within a few days from the time at which we write (19th February,) the source of heat in this contrivance was not disclosed. It is now known to be charcoal. The contrivance is, in fact, a small charcoal fire, contained in a cylindrical stove, having proper orifices below for the admission of air, and an opening above, of the nature of a register, regulator, or damper, to allow the escape of the air which has passed through the fire This regulator may be varied in its form; but its purpose is to increase or diminish the draft through the fire-place, and thereby govern the heating power of the stove. The small fire-place is enclosed in a cylindrical case of thin copper, the bottom of which is open for the admission of air. The whole apparatus, therefore, takes the external form of a pillar surmounted by a dome, at the vortex of which is the regulator. The inventor engages that a stove of this kind, six inches diameter, and 18 inches high, will evolve sufficient heat to maintain a room 25 feet square, and 12 feet high, at a comfortable temperature in winter. It will not require to be fed with fuel more than once in the day, and the daily expense will not exceed fourpence. The air which has passed through the fire-place is permitted to escape through the regulator into the apartment; and there is neither flue nor chimney. The stove is, consequently, moveable, and being small in bulk, and light in weight, may be transferred from room to room without difficulty. Since the combustion of common charcoal would be attended with the production of carbonic acid in such quantity as to render the air of the apartment unfit for respiration, it is evident that, if this stove be not injurious to health, the combustible must be previously prepared by some process, the result of which is to cause the carbonic acid to be absorbed and neutralized. It is probable that the charcoal is prepared by being soaked in a solution of some chemical substance; that when the liquid has penetrated its pores, the charcoal is then dried by exposure to intense heat. The water of the solution is thus driven out, the chemical matter remaining in the pores of the fuel. When the charcoal is then burned, the carbonic acid, instead of passing out through the damper, enters into combination with the substance mixed with the charcoal, and forms a carbonate. We have known charcoal to be burned in a small moveable stove without a chimney with impunity, by being previously soaked in a solution of pearl-ash, and well dried. There is still, however, a circumstance attending Joyce's stove, which is difficult to be accounted for. It is understood that there are little or no ashes, or other residum, from the fuel. Now, it is not easy to perceive how any alkaline substance can combine with the carbonic acid, without a very considerable product being formed. Lime has been mentioned, and it has been said that the charcoal is previously impregnated with that substance. Now, one pound of charcoal will, by its combustion, produce about three pounds and two-thirds of carbonic acid; and to absorb this, about four pounds and two thirds of lime would be necessary. Thus, the charcoal would have to be impregnated with nearly five times its own weight of lime! Again, supposing this to be done, the product of the combustion would be carbonate of lime, and we should have about eight pounds of this substance for every pound of pure charcoal consumed. So that the residuum would be more than twice the weight of the prepared combustible. Ammonia is apparently too volatile for the purpose. If there be, as is stated, a very trifling residuum, the product of the combustion must escape through the regulator in a gaseous form, and must, therefore, be mixed with the atmosphere of the apartment.—*Monthly Chronicle.*

Hold on to your Umbrella.—That is a good piece of advice, which Ollapod, in the Knickerbocker, gives to his readers.

'Lend not thy umbrella, nor suffer thou it to be stolen from thee. In this wise did I procure my indisposition. The night was dark—the rains descended—the floods came, and beat against me—the umbrella was loaned—it has never come home. Heaven forgive the borrower! There are some who do not even borrow this, in rainy weather, much to be desired and requisite article. They steal it without compunction. I lately heard a man of God, at a Wesleyan Conventicle, deliver the following speech from the altar; 'I would announce to the congregation, that, probably by mistake, there was left at this house of prayer, this morning, a small cotton umbrella, much damaged by time and tear, and of an exceedingly pale blue color, in the place whereof was taken a very large black umbrella, new and of great beauty. I say, my brethren, it was probably by mistake, that of these articles, the one was taken and the other left;—though it is a very improper mistake, and should be discountenanced, if possible. Blunders of this sort, brethren and sisters, are getting a little too common.'

By a parliamentary report just published it appears that the number of beer-houses licensed to sell beer by retail in England and Wales during the year ending 31st of December, 1837, are as follows:—Beer-houses licensed to consume the beer on the premises, 40,102; not to consume the beer on the premises, 5292. Total 45,394.

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